

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Character of Lot

The following discourse to parents was preached before an immense congregation in the Chicago Tabernacle.

I want to speak tonight on the life of Lot. I have chosen him for a subject because he is a representative man. There are hundreds of men like him in Chicago. Where there is one Abraham, or one Daniel, or one Elijah, you may find a thousand Lots.



we don't know; but after awhile we find him living in Sodom. What business had Lot to be living in Sodom? He knew what sort of people the Sodomites were, for he had pitched his tent in their neighborhood. He knew they were a wicked, idolatrous, iniquitous people; but, perhaps, he felt that business was pressing; he had a large number of people depend-

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Seven Essentials for The Building of a Great Sunday School

**Pastor of Highland Park Baptist Church, Chattanooga, with
one of the largest Sunday Schools in the world averaging
over 4,000 present per Sunday**

I am vitally interested in the building of great Sunday Schools—great in numbers, great in efficiency, and great in soul-winning efforts. If Bible study is good for a hundred, it is good for a thousand, for two thousand, or whatever number may be in the reach of your particular Sunday School. If a Sunday School provides a good channel for the reaching of lost people, then we should be zealous in endeavoring to build the largest Sunday Schools possible.

No Sunday School can be called great that does not have a conviction that the Bible is *the* Word of God. It is this conviction which will cause teachers and officers of the Sunday School to lay emphasis on the teaching of every lesson. Without this conviction teachers will be prone to waste time in talking about sports, trips, or any other subject that might flit across the teacher's mind.

Without a zeal for souls, the
(Continued on page 5)

“What Shall I Do
Then With
JESUS?”



Surely all the lines of human history converge forward and backward to that time when the whole wicked human race, represented by its rulers, Jews and Gentiles, as well as by the raging mob and the sneering multitude there present, accused and spit upon and tried and crucified the Son of God! Pilate there asked the question as a representative of the whole human race: "What shall I do then with Jesus which is called Christ?"

With reverent hearts let us read the story in the Scriptures, and may the Holy Spirit press upon our memories these burning words of Holy Writ and burn into our consciences the question that every man must ask and answer right or go to Hell forever, lost and damned, both soul and body.

Christ Before Pilate

"And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priest and elders, he answered nothing. Then said Pilate unto him, Hearest thou

not how many things they witness against thee? And he answered him to never a word; inasmuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, "Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, WHAT SHALL I DO THEN WITH JESUS which is called Christ? They all say unto

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ABBA, FATHER

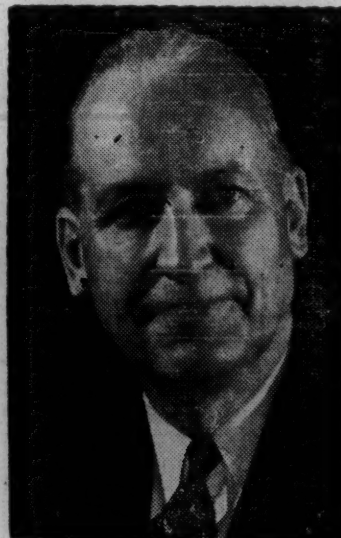
"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. 8:15.

The Arthur S. Way rendition of this passage is very touching, "No servile spirit, no cringing spirit, is it that you have accepted this time: no, you have accepted a spirit which gives you the status of sons, in the rapture of which we cry 'My Father, my own dear Father!'"

There are a number of words in the New Testament which remain untranslated. They are words which come from the old sacred language of the ancient people of God and which have become very precious to every reader of the sacred Scriptures. They are arresting and appealing in the Greek of the Gospels, the Epistles, and the Apocalypse. The fact that these words remain as they do in the text bids us listen to the native accent of Christ and His apostles. We need to ponder carefully these Aramaic words because they have their own significance, their own fragrance, as it were, and their own power. I refer to such words as "Hosanna," "Hallelujah," "Maranatha," "Talitha Cumi," and to "Abba" as is found in the passage we are considering.

Some scholars tell us that "Abba" is not exactly synonymous with our English word "father." It is just the lisping of a little Hebrew child, much like our own little ones when they cry out

"Dada," thus it becomes an expression of closest intimacy in relation to parentage. The language of the text from the spiritual point of view is peculiar to the age of Grace. While Old Testament believers were as much saved as we are today, the spirit of sonship and adoption were not given to them as it has been



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15 Wonderful Scriptural Chapters on

Personal Work in SOUL WINNING

By the Late World-Wide Evangelist;
Bible School Builder and Bible Teacher
Dr. R. A. TORREY

Some Hints And Suggestions For Personal Work

(Concluding article)

A few general suggestions that will be helpful to the personal worker remain to be made.

I. As a Rule, Choose Persons to Deal With of Your Own Sex

There are, of course, exceptions to this rule. One should always be looking to the Holy Spirit for His guidance as to whom to approach, and He may lead us to one of the opposite sex, but unless there is clear guidance in the matter, it is quite generally agreed among those who have had much experience in Christian work that, on the whole, women usually do the most satisfactory work with women, and men with men; especially is this true of the young. It is always a bad sign when a young man is always looking for women to deal with, and a young woman looking for young men to deal with. Many exceedingly unfortunate complications have risen in actual life from young men trying to lead young women to Christ, and vice versa. Of course, an elderly, motherly woman will oftentimes do excellent work with a young man or boy, and an elderly, fatherly man will sometimes do good work with a young woman or girl.

II. As a Rule, Choose Persons to Deal With of About Your Own Age

A young man, as a rule, can get hold of young men better than any one else can and a man of mature years can handle a man of his own age better than a young man, or better even than an old man. It is not wise usually for a young and inexperienced person to approach one very much older and maturer and wiser than himself, on such an important subject as this. The older person naturally looks with a good deal of distrust, if not contempt, upon those much younger than himself. There are, of course, exceptions even to this rule. Frequently a man who has gained wisdom by years, and who has the confidence of people, can do excellent work with a young man or boy. As a rule people do the best work with people of their own class, educated men with educated men, business men with business men, workingmen with workingmen, women of position with women of similar position to themselves. There are

many exceptions to this. Many a servant girl has been known to lead her mistress to Christ, and many a laboring man his employer.

III. Whenever It Is Possible, Deal With a Person Alone

No one likes to open his heart freely to another on the most personal and sacred of all subjects, when there are others present. Many will from mere pride defend themselves in a false position when others are present, who would freely admit their error or sin or need if they were alone with you. It is far better for a single worker to deal with a single unconverted person, than for several workers to deal with an inquirer, or a single worker to deal with several inquirers. Nothing can be more fortunate than for a number of workers to swarm around one poor individual who is trying to find the way of life. If such an individual is a person of any independence of character, he is very likely to feel that he is being hectorated and bothered, and for that very reason take an attitude of opposition. If you have several to deal with, it is better if possible to take them one by one. Workers often find that they have made no headway while talking to several at once, but by taking the individuals off by themselves they soon succeed in leading them one by one to Christ. Where two unsaved people are being dealt with at once, oftentimes each is afraid of the other, and they bolster one another up in their false position.

IV. Let Your Reliance Be Wholly in the Spirit of God and in the Word of God. Have No Confidence in Yourself

One of the greatest hindrances to successful personal work is self-confidence. But while there should be no self-confidence, there should be boldness, boldness that comes from believing in the power of the Holy Ghost, and in the power of the Word of God. No matter with whom you are dealing, or how stubborn he may be, never forget that the Spirit of God and the Word of God have power to break the hardest heart. Be always looking to the Spirit to produce conviction of sin, and expect Him to do it, but let your whole depend-

ence be in Him, and in His Word alone.

V. Have One Dealt With Read Passages Himself

Do not content yourself with merely reading passages from the Bible, much less with merely quoting them, but have the one with whom you are dealing read the passages himself. In this way the truth finds an entrance into the heart through the eye as well as through the ear. It is remarkable how much deeper an impression the Word of God oftentimes makes when it is actually seen with the eyes, than it does when it is merely heard with the ears. Sometimes it is well to have a marked Bible, with the word that you wish especially to impress marked in some striking way so that it will catch the eye, and thus the mind and heart of the reader.

VI. It Is Oftentimes Well to Use but a Single Passage of Scripture

One verse of Scripture iterated and reiterated will be burned into the memory and will haunt the one with whom you are dealing long after you have left them. I have known a passage to haunt a man for weeks and finally result in his conversion. Do everything in your power to drive it home and clinch it so that the one with whom you are dealing cannot forget it, but will hear it ring in his memory long after your voice has ceased.

Dr. Ichabod Spencer tells in his "Pastoral Sketches" of how he dealt with a young man who had many difficulties. Dr. Spencer kept continually quoting the passage, "Now is the accepted time, now it the day of salvation." The young man tried to get Dr. Spencer off onto something else, but over and over again he kept saying the words, "Now is the accepted time, now it the day of salvation." The young man returned the next day rejoicing in the Lord, and thanking Dr. Spencer that he had "hammered" him with that text. The words kept ringing in his ears during the night, and he could not rest until he had settled the matter by accepting Christ.

It is a good thing when a person can point to some definite verse in the Word of God, and say, "I know on the authority of that verse that my sins are forgiven, and that I am a child of God." Indeed it is well never to let a person go until they can point you definitely to the verse in God's Word upon which they rest their hope of salvation. Be sure that they grasp it, so that if Satan comes to them when they are alone, and asks them how they know that they are saved, they can open their Bible to that verse, and put their finger upon it and defy Satan in all his wiles.

There are times, however, when a powerful effect is produced by piling up passages along some line until the mind is convinced and the heart conquered. Especially is this true in showing people their need of a Saviour, and showing them Jesus as the Saviour that they need.

VII. Always Hold the Person With Whom You Are Dealing to the Main Point of Accepting Christ

If he wishes to discuss outside questions, such as the claims of various denominations, or the mode of baptism, or theories of future punishment, or fine points about the higher criticism, or any other question than the central one of his need of a Saviour, and Christ the Saviour that he needs, tell him these questions are important to take up in their right place and time, but the time to settle them is after he has settled the fundamental question of accepting or rejecting Christ. Many a case has been lost by an inexperienced and foolish worker allowing himself to be involved in a discussion of some side issue which it is utter folly to discuss with an unregenerated person.

VIII. Be Courteous

Many well-meaning but indiscreet Christians, by their rudeness and impertinence, repel those whom they would win to Christ. It is quite possible to be at once perfectly frank and perfectly courteous. You can point out to a man his awful sin and his need of a

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Editor's Notes

The summer is nearly over when this is written. I am back at home for five days, August 16 to 20, before going to the large camp meeting and Bible conference at Central Manor, near Mountville, Pennsylvania. Mountains of work face me in the office, but it is so good to be back after being away for over seven weeks in the summer, with one small break.

With Dr. George Palmer at Sandy Cove, Maryland

I think the Morning Cheer Conference at Sandy Cove, Maryland, is the largest in the East, and I greatly enjoyed the week there. On the closing Sunday when Brother Dick Robinson of the First Baptist Church at Atlantic City, Redd Harper and I spoke, we had the largest attendance of any Sunday in the history of Sandy Cove, we were told. This is a splendid place, and we thank God for a good clear Bible testimony in that very needy eastern area, with a very large attendance regularly from four or five states.

It was good to be with Dr. George Palmer and his family again. He is a dear man of God, and has done a blessed work with his Morning Cheer Broadcast, with a servicemen's center, with a missionary program, with large boys camp and girls camp and the conference ground at Sandy Cove. Every room in the Lodge and in the cabins has hot and cold running water, the accommodations are unusually nice, the meals are very good. He has splendid helpers in Horace Perkins; his son, Bob; a splendid son-in-law; a brother-in-law who does all the building; and Mrs. Palmer, who is very active.

We enjoyed being again with Pastor Dick Robinson. The First Baptist Church at Atlantic City where he serves has built a new building, and is now reaching a great many new people all along. The church has guaranteed to support any of its own young people on the foreign mission field if they prepare and take training and are ready to go. They have a good mission program. God bless the strong leadership of this good man in a needy field.

This is the first time we have had close fellowship with Dr. Donald Grey Barnhouse of the Tenth Street Presbyterian Church in Philadelphia. He, with his lovely bride, occupied the other side of the cabin where Mrs. Rice and I stayed. We ate side by side at the dinner table, heard each other preach. The fellowship was blessed.

Redd Harper, star of Billy Graham films, was there, singing in each service and giving his pungent testimony. So was Cowboy Evangelist Leonard Eilers there and seven-year-old Richard Harper. Redd and I were born just a few miles apart in Texas, are buddies, have much in common, and I was so glad to be with him and Leonard Eilers for a week.

The Editor's Sermon This Week—Pass It On!

In this issue of THE SWORD, you will read my sermon, "What Shall I Do Then With Jesus?" We have had special prayer that God will use it to save many souls. Will you call it to the attention of loved ones who are unsaved? Will you pass it to next door neighbors and urge that they read it? And will you pray earnestly that God will use it as He has in the past?

This sermon, "What Shall I Do Then With Jesus?" is one of eleven of my old-time revival sermons published in the book, *When Skeletons Come Out of Their Closets*. There are 191 pages, the price is \$2. I think you would like to have it in your home. If not obtainable from your bookstore, send 15 cents extra for pack-

ing and postage to the Sword of the Lord, Wheaton, Illinois, along with the price.

The Sword Could Use More Invested Capital at 4% Interest

The Sword of the Lord in our publishing enterprises operates partly on borrowed capital, necessarily. On such borrowed funds, we pay four per cent interest, payable each six months. At this time we could use some \$20,000 more of loans. The money is needed partly because some notes have expired and have been paid, and those funds need to be replaced; and it is needed partly because we have on hand about seven very valuable new book manuscripts to be published, and it will take a good many thousands of dollars initial investment, to have them printed and bound. New books we have to be printed are by Dr. Oswald J. Smith, Dr. Lee Roberson, and by this editor. And we have reprints of books now out of print planned, written by Dr. Bob Jones, Sr., and by the late Dr. Arthur I. Brown. But we have one other tremendous new book planned which we cannot yet announce. These projects in the Lord's work are needed, but we do not have the money. If you would like to put some of your money to work in the Lord's business, where you can collect interest each six months and where the loan will be repaid promptly when due, and receive four per cent interest, we should be glad to hear from you. Immediately when the money is received, we will send a note signed by the president and treasurer of the Sword of the Lord Foundation and sealed with the Foundation seal. Please specify whether one, three, or five years note is desired.

The Famous Contest Sermons and More, 26 weeks, Six Month SWORD Subscriptions for \$1, But Hurry!

Next week we begin publication of the remarkable series of sermons by distinguished men on vital Christian problems. For fifteen of these sermons we paid \$1,750 in cash awards. Others which did not win prizes but are very strong sermons on Catholicism and cults, on modernism, on socialism or communism, on science and the Bible, or on worldliness, will be published as soon as the contest series of sermons is finished. We will send THE SWORD for twenty-six weeks, (six months) for \$1, provided that five or more subscriptions are sent together. (Canadian or foreign subscriptions \$1.25 for six months because of added postage costs.) If you will introduce THE SWORD of the LORD to friends, relatives, preachers, ministerial students, new converts, so they can get the benefit of this series of sermons, we believe the greatest series of sermons on vital Christian problems published in this generation, you may send in at least five names and addresses, and send only \$1 per six-months subscription in the United States, or to the armed services. But hurry, the series begins on September 10, the next issue of THE SWORD of the LORD!

Many people would be interested in these sermons and might thus get interested in the revival emphasis of THE SWORD of the LORD and its soul-winning work. Please hurry, rush your subscriptions at once to the Sword of the Lord, Wheaton, Illinois. And remember that, to get this special price, you must send five or more

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When Answering Advertisements



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Praise From The Preachers!

By Evangelist Robert L. Sumner,
Ass't to Editor John R. Rice
Wheaton, Illinois

How we do thank God for our thousands of preacher friends! Each week *The Sword of the Lord* goes into the homes of more than 20,000 preacher brethren. Only eternity will reveal the good done, the ministries transformed, the influence multiplied as a result of the help *The Sword* is to these men. However, occasionally some of the preachers take time from busy soul-winning ministries to write us a letter of rejoicing and encouragement. How we do appreciate them!

Better Than an Associate

Rev. Miles Gelatt, pastor of the Baptist Church in Upper Lisle, New York, enthusiastically writes us, "... As I have now seen ample evidence of the spiritual value of the reading of *THE SWORD* by the saved and unsaved, I would rather have every person in my area receive the paper than have an assistant or associate pastor...."

From Monticello, Utah, the pastor of the San Juan Community Church, Rev. William E. Yates, writes, "... I would not be without *THE SWORD* for anything in this world.... I am grateful to God first, then to you, Dr. Rice, for the many sacrifices that you have made through the years in order that we may have this great publication. You have hundreds of thousands of Christian friends who are praying for you.... As long as I can read print, I will be reading it, talking it up, doing all within my power to increase its circulation. *THE SWORD* ought to be in every home in America." How grateful to God we are for Brother Yates and others like him who help us promote *THE SWORD* and get out the Gospel!

Rev. Henry D. Fant, pastor of the First Baptist Church in Century, Florida, is another good booster. He writes, "... My dad gave me a gift subscription to *THE SWORD* in 1949, and I have not been without it since. The Lord willing, I don't intend to be without it. I have bought subscriptions for others from time to time, and when I go out in revivals, I try to make people acquainted with it...."

He's Irish—Acts Scotch

Rev. John Hand, pastor of the First Baptist Church in Oglesby, Illinois, humorously writes, "... I have read *THE SWORD OF THE LORD* for quite a while vicariously. No, I am not Scotch—I am Irish. A dear saint who was a member of my former church brought me the paper regularly and she got such joy out of doing it that I did not have the heart to deprive her of it by subscribing...."

Uses *SWORD* to Keep Warm

A Baptist preacher in Kenton, Kentucky, Rev. Frank J. Kuriger, Jr., was introduced to *THE SWORD* while in Seminary. He writes, "... While I was a student in the Southern Baptist Seminary in Louisville, yours was the one paper that I read to keep my evangelistic fires kindled. That habit has been continued now in my pastorate. I have been telling others about *THE SWORD*...."

From Australia Rev. Kenneth P. Finger writes, "Three of our Tasmanian Baptist ministers have been receiving *THE SWORD OF THE LORD* from some source in America, and they have found it to be a source of inspiring help. I may add that they are three of our keenest evangelical men in our state. At our recent Minister's retreat, I had the privilege of seeing your paper and I was so taken with it that I was able to borrow the loan of a few copies, which I have thoroughly enjoyed. I feel that your paper would do a great job if it were in the hands of more of the ministers and preachers of our churches...."

From the South India a broken-hearted pastor, Rev. P. L. Paramjyoti, writes, "I am not receiving now *THE SWORD*. Since it stopped I am weeping before the

Lord to make it possible to get this precious weekly again. I have filed each issue away for reference...."

Words Can't Express Appreciation

And from Alexandria, Egypt, the pastor of the Armenian Evangelical Church, Dr. Theodore Y. Daghlion, writes, "... The Young People's Society of our church is a subscriber to your most valuable weekly. Really, words cannot express our appreciation of your sermons and the sermons of the outstanding pulpit masters which appear in your weekly. I get great help from these sermons in preparing my messages. Four years ago you sent me your book, *Home: Courtship, Marriage, and Children*. I intended then to translate it into the Armenian language, but owing to the lack of financial means, could not do it. But I studied it well, gave several lectures about the contents to our young people...."

Student Liberated From Modernism Through *SWORD* Influence

In a wonderful letter, too long to quote in its entirety, LeRoy Leland wrote to tell us how, in 1949, Rev. Donald Stowell led him to Christ as they sat by the roadside in El Centro, California. After leading him to Christ, Brother Stowell gave him several copies of *THE SWORD OF THE LORD*, urging him to subscribe for himself. But Leland returned to his home in Nebraska, finished high school (he was then 18), and enrolled in a modernistic denominational school to prepare for the ministry—without ever subscribing to *THE SWORD*.

However, some friends in his church saw the copies Donald Stowell had given him, borrowed them to read, and were so enthused they ordered a subscription immediately. Months later they read of the *Sword* Conference in Arkansas, determined to spend their vacation there, and, like hundreds of others who have attended the various *Sword* Conferences, came home transformed.

At the conference they met Dr. Bob Jones, Sr. and learned of Bob Jones University. They talked personally with Dr. Rice and had their eyes opened relative to modernism's blight through many liberal denominational schools. As soon as they got back to Nebraska they cornered LeRoy Leland, who was playing with several other ministerial students on the "Midway Bar" ball team, and convinced him that Bob Jones University was the school with the message he needed. Four days later he was on his way to Greenville!

When he wrote to us he had completed his work for the B. A. degree and was returning for the B. D. degree. His closing word was, "So, Dr. Rice, you can see that *THE SWORD OF THE LORD* has had tremendous influence in my life. Were it not for *THE SWORD* I would undoubtedly still be in some liberal school, or out of the ministry completely. Also, our community might not yet know the difference between modernism and true Scriptural preaching. We now have a Gospel-preaching, soul-seeking pastor in my home church (and a subscriber to *THE SWORD OF THE LORD*), and the line has been rather clearly drawn between modernism and the Bible. If this letter should happen to catch you in a time of discouragement, may it serve to prove that the Lord is using *THE SWORD OF THE LORD* in ways that one cannot dream about. Keep putting it out; the Lord is in it."

And, we might add, little did

Brother Stowell dream of the influence for good those few old copies of *THE SWORD* would have on an entire church and community in the days to come. Would to God that *THE SWORD OF THE LORD* could be placed into the hands of every new convert!

Sword Contest Sermon Changed His Plans

From Drummond, Montana, Rev. Fred Collins writes, "I have been enjoying *THE SWORD OF THE LORD* for a little over two years but I must admit that my letters to you have been very rare. As a minister I not only have my own soul fed, but I pass many sermons on in prayer meetings and from the pulpit.... I am keeping them and making a file of most of the sermons and I think my ministry is improved because of it."

"Just a few months ago I was struggling with a sermon that I thought I ought to preach but God wasn't giving me the usual freedom in my preparation. On Friday night I went to prayer meeting and stopped in the post office on my way to pick up the mail. *THE SWORD* was in my box. After prayer meeting I came back to my study for a few more hours of work, and while I drank a cup of coffee I opened *THE SWORD* just to look through it. A sermon by Oswald Smith caught my attention and I thought I would read it before I went ahead preparing my sermon. Smith's sermon was a prize winner in your contest entitled, 'When the Harvest is Past.' I read the sermon the second time and then I realized that I would preach on the same theme on Sunday."

"The more I thought on it I came to realize that *THE SWORD* was delivered three days early that week. It had never come on Friday before; Monday is *SWORD* day in Drummond. But here it was, and here was a sermon that fascinated me and God seemed to say go ahead and use it. I can't remember now what I was trying to preach but I will never forget the result of 'The Harvest is Past.' No one was saved out of the three congregations I preached to that day, but I had as much freedom to preach as I have ever had, and conviction hung like a cloud over each congregation. It is the type of sermon that most people don't like, they would rather go ahead and sin and be saved later. So I thank God for *THE SWORD OF THE LORD*."

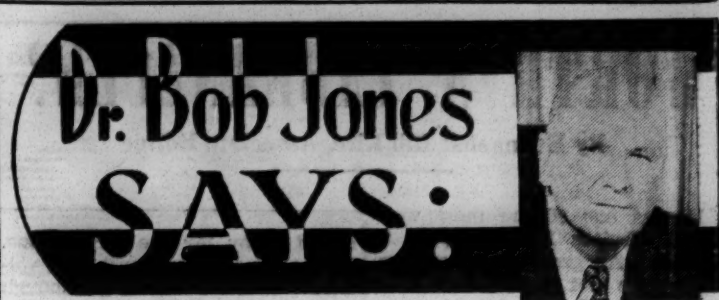
A good Lutheran minister from Baltimore, Maryland, Rev. Rodney S. Wasser, writes us, "... this I do know—those who are teaching modernist and liberal doctrines are cultivating and conditioning the minds of their listeners so they become extremely susceptible to socio-communistic philosophies. We who have inherited the Kingdom of God, have to cast out the modern devils, including the devil of communism and we can do that only by teaching conservative and evangelical Christianity. This, I believe, *THE SWORD* is doing, and doing well...."

From Taos, New Mexico, Missionary Sam Horney writes, "Some kind hearted, thoughtful person sent me *THE SWORD OF THE LORD* for about two years. It seems that I could never get ahead enough to renew the subscription. However, I did save every copy and read and re-read every one."

"Then came the time when we began to work out an indigenous work among the Spanish people and realized the only way these people could be reached was through their own. So we began with eight students (young men 18 to 24 years old) and began night Bible Institute classes. We gave Moody extension courses... and also courses I prepared."

"I was trying at one time to preach at three Missions. Now, we have four young men that are carrying on the work as native pastors and ministering to their own people. Here is where *THE SWORD OF THE LORD* comes in. All the back issues I saved and doled out to these boys. They used the sermons for their preaching material. The results have been wonderful and souls have been saved. Praise the Lord for *THE SWORD OF THE LORD*."

"I feel that the best thing I can do to help my young men is



We have just received a letter from a fine Christian mother who lives in Pennsylvania. I quote: "A few years ago when I was wondering if there was any college where it was safe to send young people, I noticed an advertisement of Bob Jones University in a magazine. The thing that attracted my attention was this statement: 'We stand without apology for the "old-time religion."' As a result, three of our daughters, K., M., and E., have attended Bob Jones University, and K.'s husband graduated there this spring. So now I am writing you asking if you will send an application blank for our youngest daughter, M. I wish so much to get her into Bob Jones University, where she will have a good Christian environment instead of wicked

influences that are on some other campuses."

I quote from another letter just received from a fine Christian woman who is a Bob Jones University graduate: "I wish to thank you for the help and solace we found in your Editor's Notes in this week's FELLOWSHIP NEWS which we received this morning. My brother, J., died suddenly last Saturday evening. Mother has said repeatedly how glad she is that he could attend Bob Jones University for 2½ years. We know it was there he realized his need of a Saviour and trusted the Lord Jesus as his own personal Saviour. We know my brother is now in Heaven and one day we will see him. Dr. Bob, words just cannot express what Bob Jones University means to us."

Dr. Stenholm, our dean of the School of Religion and director of extension, has written me the following from California: "As you undoubtedly know, W. L. and his wife, J., both graduates of Bob Jones University, felt God's call to the mission field in Japan. There have been requests at the school for W.'s father. So on Sunday night when I gave the invitation, he came forward and got right with the Lord. He was just as happy as he could be. This decision meant much to W. and J., because this afternoon they left on a ship for Japan. We went down to bid them farewell and stayed with them about two hours, and before leaving we had a season of prayer asking God's guidance and blessing upon their journey and then their ministry in Japan. How thrilling to see W.'s dad, now a real Christian, joining with us in prayer. Now W. and J. could leave this land and have the joy of knowing that W.'s dad is truly a born-again Christian. W. told me that he owed everything to Bob Jones University."

Student Pledged to Get 1,000 Subscriptions

A good friend of *THE SWORD OF THE LORD* in the New Orleans Baptist Theological Seminary, Robert Hughes, wrote us several months back, "I have just completed getting the rest of the 500 subscriptions I set out to get, by God's help, for March 31st."

"Enclosed are 265 names and addresses.... I have already sent in 235 subscriptions; so, these 265 make a total (on my quota of 1,000) of 500 subscriptions. I have really had to sweat and hunt to go this far, but I know God will bless."

Preacher Credits *SWORD* For Quitting Modernistic Yoke

A good letter came from Rev. Hugh Harding, saying, "I give all credit to *SWORD OF THE LORD* for helping me to see the Lord's will and leave the Methodist Church and join a New Testament, Gospel preaching Southern Baptist Church. I will say to you that it took a lot of courage and a definite revelation of God's will to do it. I had been an active worker in the Methodist Church for 25 years and had been saved in an old-fashioned Methodist revival. I had tried to help stem the drift to modernism and worldliness both in the local church and in the Illinois conference, but found it necessary to make the change. I have many friends in the Methodist denomination who tell me that I did the right thing and wish they had the courage to do likewise. I am now an ordained Southern Baptist preacher, and full time pastor of the Hickory Grove Baptist Church at Wrights, Ill."

Other *SWORD* Literature Proves Great Blessing To Preachers

The pastor of the Congregational Christian Churches of Coleton and Stelvide, Ohio, Rev. Nevin A. Haines, writes, "... I think 'What Must I Do To Be Saved?' is the best printed soul winner in existence for I was saved through reading it in 1947. Praise His name!"

A Texarkana minister writes us from Arkansas, "Please send me 150 'What Must I Do To Be Saved?' booklets. Some of our men have been using this tract with blessed results. I have a Sunday School teacher, a man of 45 who fifteen months ago was a wicked cross-country truck driver. He was handed one of your 'Whats...' and a PTL Gospel of John with our church name stamped on it. His testimony is that he kept these in his truck and would read them as he had time and he says that the message of these two booklets were used of the Lord to show him his condition and need. He is now an ardent, fervent Christian and a soul winner. Five of his fellow truck drivers

(Continued on page 6)

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to *THE SWORD OF THE LORD*, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

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WORTH A TABERNACLE?

By Evangelist Bill Rice, Associate Editor

It was one of the most wonderful services I ever expect to witness. A group of teen-age youngsters met in the new tabernacle at Cumberwood for a service. They looked like any happy group of young people meeting for a gospel service—except they were deaf. You would have noticed that immediately because they were talking on their hands.

First, we had the song service. The Princess (my lovely wife) led them in singing, "I Have the Joy, Joy, Joy, Down in My Heart" and "He Keeps Me Singing." All of us sang on our hands, the few of us who could hear also sang with our voices and many of the deaf—with our encouragement—tried to form the words with their mouths. You never saw a group sing with more enthusiasm or enjoyment!

Then came "Bible Time." Most of the group had never known one single verse of Scripture before coming to the ranch, but now they all knew at least fifteen verses of Scripture!—Bible verses dealing with sin and salvation. They quoted them with their hands, of course.

Next was the Bible drill when about ten young people were picked out of the audience to compete in naming the books of the Bible. Almost any one of the entire group could rattle off the names of the books in the Bible but we had them line up with the first one saying "Genesis," the next "Exodus" and so on. If a boy or girl missed, he had to sit down! It was a lot of fun and a couple missed to the delight of the onlookers.

Now "testimony time." I asked how many had been saved here at camp last year and immediately hands went up all over the group! First one and then another told of their joy in Christ.

And now it was time for the simple message. Mrs. Benton Roberson of Chattanooga stepped forward to "sign" (interpret) for me as I spoke. Very simply I explained again that we were all sinners and could be saved through Christ, the sinner's Saviour. Everyone watched attentively. The message probably lasted twelve minutes.

Finally, the invitation. I explained that God wants everyone to be saved and to live like it. And living like it begins with confessing Christ before others. "How many of you will trust Christ right now and let us know it?" ... A seventeen year old boy in the back stood. ... a twenty-one year old fellow near him (the oldest boy in camp). ... a nineteen year old girl. ... a fourteen year old boy. ... another girl. ... and another until twelve were standing!

Twelve fine young people who now belong to Jesus. Twelve souls saved from Hell. Twelve lives saved, perhaps, from the gutter of sin. Twelve testimonies to the power of the gospel!

(This was last Wednesday. Several others have been saved since.)

A Price to Pay

Before six the following morning Cathy and I were up and still praising the Lord for His blessings. And we thanked God for those who were helping us pay the price for this ministry to deaf youngsters. ... my sister, Mrs. Nutting, and the ladies who helped prepare the meals; for Rufus Nutting and other men who worked sacrificially night and day; for Mrs. Roberson and Mrs. Spence and Mr. Ward who had come to help; for the daily morning classes in the tabernacle and the evening evangelistic services in the tabernacle and that wonderful tabernacle erected during the working conferences. How thankful we are for it!

In the midst of our Bible reading and prayer the phone rang. It was the lumber yard telling us the lumber bill for the tabernacle was one thousand, seven hundred thirty-three dollars and fifty-seven cents!

I have nothing to pay this bill with. Will you please help?

Is It Worth It?

This is not the only bill we owe

but it is by far the largest one. The tabernacle was built with volunteer labor. It is large enough to seat about six hundred people. It should last for years and years. In it we can have Bible classes and revival services. I believe you will agree that it has already been worth more than its cost. And we expect to see hundreds of other conversions in it in the years to come.

Will you help me pay for it? Bluntly, what is it worth to you to give the gospel to one who has never heard? To save a youngster from a life of sin? To save a soul from Hell? To bring a youngster who is deaf to Jesus?

Mrs. Rice and I are putting all we have and all we are into it. But we need your help. The needs, in every way, are more than we can meet alone. We need your prayers, your interest and your money. We have already given all we have. Can you send an offering to help? We do not ask anything for ourselves. We do not want any pay for ourselves. We only ask that you help us meet the expenses.

A Birthday Gift

Perhaps you would like to send an offering as a birthday gift. I will be forty-two years old August 25th. Every dime you send will be used in this work. Perhaps you can send a dollar or five or even forty-two! Send your gift for Cumberwood to Evangelist Bill Rice, Bill Rice Ranch, Murfreesboro, Tennessee.

The Lord Provided

TESTIMONIES OF CHRISTIAN STUDENTS TO GOD'S PROVISION FOR THEIR FINANCIAL NEEDS

By Rev. Walter Handford, Vice-President
Sword of the Lord Foundation

Last month we published a number of testimonies from students in Christian schools. They told of how God helped them to meet their financial needs in school. So many additional thrilling stories have come in that I wanted you to read them. For any Christian they will help to strengthen faith in the Lord's care. For young people it may encourage you to step out on faith and take your training for Christian service.

Donald Hornby at Northwestern Schools

"This Spring I was out of work for five weeks, due to the company's strike. We did not have money in the bank, but one week before the strike, my wife and I were given an apartment free of rent. When our supply of meat ran out, our landlord gave us a twenty-pound ham for Easter, and this was enough meat for three weeks. It just met the tide of another pay check. During a strike, I was given jobs here and there. These day by day openings supplied all the extra cash we needed to meet current expenses. Again we rejoiced and said, 'The Lord is faithful.'"

Mary Ann Blake at Midwest Bible and Missionary Institute

"Just as I was about to come to Midwest Bible and Missionary Institute expenses came about and circumstances which took what I had saved to come to school. What was I to do? It was time almost for school to begin! I began to call upon the Lord; the very day I was to leave the Lord sent me the amount I needed to enter, and two weeks after arriving He gave me a job that I've had through my years here in school. It's a humbling but thrilling thing to live by faith depending upon Him to take care of you day by day. God is able, never fear."

Dean Richardson at St. Paul Bible Institute

"When I came to Bible School some years ago I had little if any money to actually attend school.

The Sunday School teachers and officers who read THE SWORD are interested in finding sources of good Sunday School materials. In order to help you, we give here a list of supply houses. Feel free to request catalog or other information.

Lesson Materials

American Prophetic League
P. O. Box 41198
Los Angeles 41, California
(Bible workbooks by Keith L. Brooks)

Baptist Sunday School Publications
1732 Welton Street
Denver 2, Colorado
(also record system)

Gospel Light Press
1214 South Brand Boulevard
Glendale 4, California

Scripture Press
434 South Wabash Avenue
Chicago 5, Illinois
(also 7-point record system; sudegraph)

Union Gospel Press
P. O. Box 6059
Cleveland 1, Ohio

The Standard Publishing Company, *Disciples, or Christian Denomination.*
20 East Central Parkway
Cincinnati 10, Ohio
(also absentee cards; flannel-graph)

The Highley Press
Butler, Indiana
(also flannelgraph)

Supplementary Materials

Abingdon Press, *Methodist*
810 Broadway

Nashville 2, Tennessee
(absentee cards)

Augsburg Publishing House, *Lutheran*
55 South Ninth Street
Minneapolis 15, Minnesota
(flannelgraph)

Bible House Press
2516 J Street
Sacramento 16, California
(chalk talk book)

Bible Supply Company
143 South 12th Street
Salina, Kansas
(Illustrated Story)

Christian Cards Company
Winona Lake, Indiana
(absentee cards)

Designed Products, Inc.
4816 Harrison Street
Chicago 44, Illinois
(flannelgraph backgrounds)

Wm. H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Illinois
(general supplies)

Flanoblot
Box 41
Grand Rapids, Michigan
(flannelgraph)

Gospel Publishing House, *Assembly of God*
434 West Pacific Street
Springfield 1, Missouri
(flannelgraph)

Haddon Service
Box 164-7
Fairfield, Connecticut
(object lessons)

saved after working four years for the Nigerian Government—my salary was \$18 per month—and borrowing from my Christian friends, I paid my passage to this country.

"I arrived in this country with only 45 cents. I did not know of where to get a job or from where help could come. I clung to the promises of Jesus. It was rough going. But I had the prayers of many Christian brothers, the then President of Central College, Dr. Mendal Miller and other members of the faculty. I remember once I was in deep frustration. I had no penny to launder my clothes or even buy chewing gum. I wept. President Miller consoled me not to cry but to resort to God who has helped me to this country and who could still help me through. I was ashamed that although I have trusted Him all the way and proved Him, I was admitting weakness. Yes, I prayed. Help did come from an unexpected quarter. A check of \$100 was sent to me that week by a lady that I have never heard of in all my life.

"Through the providence of God, jobs came my way easily. Where other friends failed, I succeeded. I knew that it was not my strength; but His might. I have now gone through three years of College and will be graduating next year."

A Student at Multnomah School of the Bible

"Having no money and wondering how I would get through the semester I committed the situation unto the Lord, knowing that He is faithful in meeting the needs of His children. One day, while talking to the dean of men, I found out that a certain Christian man had donated \$500 to the school for a needy student, and I was that student. For each of my five remaining semesters at M.S.B. I would receive \$100. As I left the dean's office that day I could not help but praise the Lord for His faithfulness to me and also thank Him for the Christian man who was interested in helping mold a life for Christ."

Praise God for these thrilling testimonies. Does God want you to go on to school and train for His service? If so, launch out on faith, work hard and God will meet your needs, too.

Hammond Publishing Company
125 East Wells Street
Milwaukee 2, Wisconsin
(attendance records)

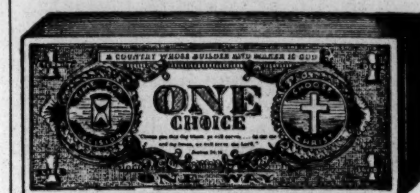
Light and Life Press, *Free Methodist*
Winona Lake, Indiana
(Arnold's Commentary)

Matson Photo Service
1282 South Highland
Los Angeles 19, California
(Holy Land Slides)

Mr. Evarett Mills
1301 West 58th Place
Los Angeles 44, California
(attendance incentives)
(Continued on page 7)

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Chicago with its half million Jews presents a challenge for aggressive gospel work.

"The Jewish religion is the hardest in the world to live up to," said a prospective purchaser of our old building. We maintained that the great need is the presence of the Lord Jesus in the life.

One with serious domestic trouble boldly declared that he was satisfied, yet his life and cruelty to his family belie his words.

Visiting a temple with a Jewish friend on Passover, we heard nothing concerning the sprinkling of blood, the Passover lamb, or deliverance from bondage. Much was said, however, to inflate Jewish pride.

How do we meet the need?

Sixteen godly, trained workers in Chicago, plus fourteen in eight other cities of the U. S. and Jerusalem, carry the testimony house-to-house and shop-to-shop; Bible clubs have reached two hundred children per week; through our camps nineteen have come to Jesus Christ this summer. At a Sunday afternoon "Home Hour" an atheistic Jew in his sixties, repeatedly witnessed to, publicly confessed Jesus as his Saviour. Tracts and books are shipped out daily. A Jewish-Greek immigrant, after reading one of Mr. Lindberg's booklets, phoned requesting a visit from someone. A man who came to sell INSURANCE left with ASSURANCE, saying: "I've been working for the rock (Prudential), now I am standing on the rock." Prophetic lectures and Jewish Evangelism Institutes in churches CHALLENGE Christians and instruct them HOW to witness to Jews.

A little lass, comforting her mother as we were leaving our pastorate, said: "Mr. MacKinney will go to Chicago and tell all of the Jews about Jesus real quick, and then come back." Far from being a one-man job, it is the obligation and privilege of EVERY Christian to take the Gospel "to the Jew first, and also to the Gentile."

Help us in this ministry to reach Israel with the Message of Life!

Send for sample tracts and A.M.F. Monthly.

WRITE
TODAY } **AMERICAN**
MESSIANIC FELLOWSHIP
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7448 N. DAMEN CHICAGO 45, ILL.

Next Week!

Greatest Series of Sermons on Vital Christian Problems Published in This Generation Begins Next Week! Hurry Introductory Subscriptions \$1 for 6 Months in Groups of Five or More!

By the Editor

Yes, we paid \$1,750 in awards to distinguished preachers for fifteen sermons in the contest for sermons on vital public issues, which contest ended June 1st. They are tremendous! We begin publishing this series of sermons next week, in the September 10th issue. We also accepted about as many more specially good sermons, which did not win a prize, but which are part of the cream of some 150 sermons entered in the recent contest. One of these sermons will be published each week, either dealing with problems of communism and socialism, or Catholicism and cults, or modernism, or worldliness, or with science and the Bible. Thus the next 26 big issues of THE SWORD OF THE LORD, 12 pages each week for six months, will be filled with some of the most interesting and important material we have ever published.

And always there will be a sermon to the unsaved. There will be Bible teaching, devotional and practical Christian help. Every week we will have at least one message from some giant of God from the past—Moody, Torrey, Truett, Chapman, Carroll, Billy Sunday, Spurgeon, Pettingill, etc.

We will have the most complete reports of the Billy Graham revival meetings published in any Christian paper in America, God willing. We will have reports on other blessed revival campaigns over America and the world, from Merv Rosell, Jack Shuler, Eddie Martin, E. J. Daniels, and others. We will have the editor's answers to Bible questions.

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Get all these features, 26 big issues, over 75 sermons, reports on the greatest revivals, helps on Bible questions, Christian news notes for only \$1 per subscription (Canada and foreign subscriptions \$1.25 for six months), in groups of five or more. Please rush them in!

NEXT WEEK this series begins. We will print a few hundred extra copies for those who want to start with the first issue. The grand prize winner sermon, for which we paid \$250, "The Twentieth Century Issue Facing Twentieth Century Christians" by Evangelist Robert L. Summer, will be printed next week. It is a Bible feast, a heart-stirring and impassioned appeal. Don't miss it! Rush your group of introductory subscriptions to us now! Remember the address, SWORD OF THE LORD, Wheaton, Illinois.

Read These!

Along with sermons to the unsaved, Bible teaching and practical Christian help and reports of revivals, the following prize-winning sermons will be published, one each week beginning September 10.

1. Grand prize sermon, "The Twentieth Century Issue Facing Twentieth Century Christians" by Evangelist Robert L. Summer, a burning message from God on worldliness.

2. First prize sermon, "The Big Lie" by President V. Raymond Edman, of Wheaton College, an informative and greatly-needed sermon on communism.

3. First prize sermon on modernism, "False Prophets—Real or Imaginary?" by Evangelist Robert J. Wells.

4. First prize sermon, "The Tragical Story of Sin" (the story of Samson's fall and ruin), by Evangelist E. J. Daniels.

5. First prize sermon, "Modernism or the Bible—Which?" by Evangelist John Linton.

6. Second prize sermon on false cults, "Escape From the Truth" by Rev. Herbert V. Caneday.

7. Second prize sermon, "What Is a Jehovah's Witness?" by Dr. John Summerfield Wimbish.

8. Second prize sermon, "The Battle of the Bottle" by Evangelist Jack Shuler.

9. Second prize sermon, "Science and the Bible" by Dr. Walter L. Wilson.

10. Second prize sermon, "Is the

Bible the Word of God?" by Dr. Merrill C. Tenney, dean of the Graduate School of Wheaton College.

11. Third prize sermon, "Jonah and the Whale" by Dr. Arthur Petrie.

12. Third prize sermon, "What's Wrong With the . . . ?" by Evangelist Eddie Martin.

13. Third prize sermon, "The Foundation of Our Faith" by Dr. V. Raymond Edman.

14. Third prize sermon, "God Wrote It" by Dr. Arthur Petrie.

15. Third prize sermon, on Catholicism, "Ichabod—the Glory Is Departed" by Missionary to Mexico, Thomas E. Fountain.

There can be no better time to introduce friends to THE SWORD OF THE LORD. You will do us a great favor and do preachers, Christian workers, new converts and others a great favor if you will send them THE SWORD OF THE LORD for six months' introduction during this offer. Remember, send at least five subscriptions at one time to obtain this rate of \$1 for six months (\$1.25 for six months in Canada and foreign countries, because of the extra postage we pay.)

Address, THE SWORD OF THE LORD, Wheaton, Illinois.

Editor's Notes

(Continued from page 2)

subscriptions at once. (Canadian and foreign subscriptions \$1.25 per six months.)

Temple Baptist Church, Detroit, Enters Auditorium Seating 5,500 Labor Day Week

We congratulate Dr. G. Beauchamp Vick and the Temple Baptist Church in Detroit on their tremendous new auditorium seating 5,500, which they will enter the first week in September. September 5 to 12 is to be a week of great activity and Christian celebration with a fellowship meeting bringing fundamental Baptists from far and near.

This church has averaged some 3,600 in Sunday School attendance in the past year, we understand, and baptized over 1,200 new converts last year. Congratulations and heartfelt thanks to God for your success, Temple Baptist Church and pastor.

Walter E. Handford, Jr., Sword Vice-President, Now Has More Time for Revivals

Evangelist Walter E. Handford is our greatly trusted Vice-President of the Sword of the Lord Foundation, and has proven himself most valuable in strong convictions, deep spiritual insight, energy, and consecrated intelligence. We depend on him for many things. Aside from his office work, Walt organized a church in the Pleasant Hill Community, two miles from Wheaton. They bought, moved, and enlarged a church building, and the church is now on a fine self-supporting, solid basis. But Walt's heart burden for evangelism is so great that he has resigned the pastorate of the church, and now will be available for some revival campaigns. We feel that perhaps he ought to be on the field in revivals a third or a half of the time. He is a good Bible preacher, sound in doctrine, a graduate of Wheaton College. Pastors and groups of pastors wishing to contact him for revival services may address him: Rev. Walter E. Handford, Sword of the Lord, Wheaton, Illinois.

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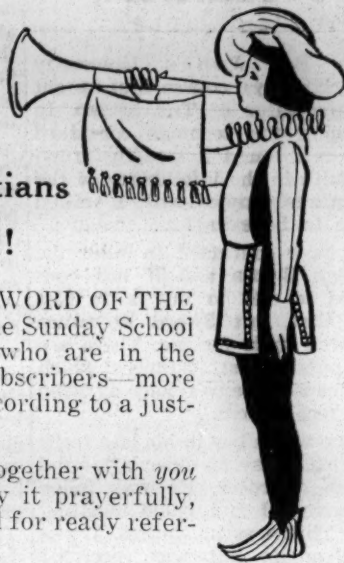
A SALUTE!

to 119,300 of

The Finest Christians in the World!

This issue of THE SWORD OF THE LORD is dedicated to the Sunday School teachers and officers who are in the homes of SWORD subscribers—more than 119,000 strong, according to a just-completed survey.

The issue was put together with you in mind. Read it, study it prayerfully, and then keep it at hand for ready reference.



Seven Essentials for . . . S. School

(Continued from page 1)

work of our Lord will fail. Whether it be missionary endeavors or any other phase of work, we must have a deep and abiding love for souls and strive to bring them to Christ. The Sunday School is a marvelous organization in that it opens its doors to all people, saved and lost. The worst sinner is invited to come and unite with the Sunday School class, and when he does, it is our responsibility to see that he hears the Word of God, the plan of salvation, and when opportunity presents itself, a personal testimony revealing our interest in his soul. Every Sunday School should be a soul-winning organization. Every class and every department should be geared to this main business of getting people to Christ. We should remember that people can go to Heaven without knowing much of the Word of God, but they cannot go to Heaven without knowing Jesus Christ as Saviour.

III. Standards for Teachers and Officers

"Everything rises or falls on leadership." Without the proper leaders all Sunday Schools fail. How can we raise the quality of our work? The answer: By having definite standards for all Sunday School teachers and officers. I suggest that there should be four standards:

First, *salvation*. Unsaved people have no place as teachers and officers of the Sunday School. Therefore, every worker should testify that he is saved and know that he is saved before he is permitted to take office.

Secondly, *separation from the world*. Every teacher and officer should agree to abstain from all appearance of evil. Separation from the world should be interpreted by the pastor and accepted by all leaders. A worldly Sunday School teacher is a weak Sunday School teacher, a worldly Sunday School is a weak Sunday School.

Third, *faithfulness to the stated services of the church*. It is my conviction that every teacher should be required to sign a pledge to attend the following services: Sunday morning, Sunday evening, and the midweek prayer service, plus the teachers and officers meeting on Wednesday if the church has one. This standard may eliminate some people, but will mean a better Sunday School. Faithful church attendance will produce growth in grace, better working relationship with the pastor and the church at large, and will provide a good example for others.

Fourth, *loyalty to the church*. Disloyalty is a sin. The Sunday School will grow only if there is a spirit of loyalty to the entire work. Therefore, every teacher and officer should state that he will give loyal support to the church, the pastor, and the general program of the local church.

Other standards may be set up by various churches. However, the use of the above will increase the working efficiency of any Sunday

School. It seems to me that every church would gladly accept these simple standards.

IV. A Weekly Visitation Program

Visitation is the Bible way for reaching people. The early Christians went from house to house. The Apostle Paul was a visitor. He said to the elders of the church of Ephesus, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20).

A weekly visitation program must be at a definite time. It must be for a definite purpose. It must have the leadership of the pastor and the Sunday School superintendent. Visits must be made to the absentees, to the unsaved, to the unenlisted people whose names are taken from the census file, visitors to the church on the previous Sunday, and others who need a visit from the Sunday School. For many years the Highland Park Baptist Church of Chattanooga has maintained a weekly visitation program. We meet at 6:00 p.m. every Thursday. We have averaged approximately two hundred fifty per week for many years. We ordinarily visit four groups: Absentees of the previous Sunday, unsaved and unenlisted people, visitors to our church, and new members of our church. We endeavor to keep everything in readiness so that there will be no lost motion and the people can begin visiting as soon as the preliminaries are over.

Every church should accept heartily the visitation program. It is certainly the Bible way for reaching people. However, we must be forewarned about the difficulties. Some will start out in this work, but soon drop to the wayside. Many churches have begun visitation programs, only to drop them after a few months. This work will succeed only if there is persistence. But, if you give it your best, visitation will produce remarkable results in the growth of the Sunday School, and most of all, in the winning of lost souls.

V. A Weekly Teachers' and Officers' Meeting

The business world has always recognized the importance of getting together the leaders in any given organization, and discussing their problems and making new plans. This method is used in insurance companies and various sales organizations. These staff meetings are used to encourage the discouraged and to inspire each one to his best efforts.

In our Sunday Schools we need a time each week when all teachers and officers come together for a discussion of the work and plans for the future. The time recommended for this meeting is thirty minutes before the midweek prayer service. It should be required of all teachers and officers. The roll should be checked weekly on the attendance of each class and department. I suggest that the thirty minutes be divided between the Sunday School superintendent and the pastor. The superintendent

(Continued top next column)

ent should take the first fifteen minutes for a review of last Sunday's work and for a preview of the plans for the next Sunday. Large blackboards can be used to give the enrollment of each class, the attendance the previous Sunday, the average during the year for each class. I suggest that the pastor use the time given to him for words of encouragement to the entire Sunday School and for the preview of the Sunday School lesson for the coming Lord's day. Every minute should be used for

(Continued on page 6)

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Praise From the Preachers!

(Continued from page 3)

have been won to Christ and baptized into a fervent, soul-winning Baptist church as a result of this man's conversion and through the use of these tracts. I just wanted you to share this blessing with us, because it was your message that the Holy Spirit used to bring conviction and repentance to these men...."

We received a good letter from Rev. S. Bakalian, a pastor in Marseille, France. In addition to his pastoral ministry, he serves his own people, the Armenians, dispersed throughout the world, by the printed page. His journal goes into every country where Armenians are to be found, except Armenia itself, which is behind the Iron Curtain. Dr. Borkent of Holland sent Brother Bakalian a packet of Dr. Rice's booklets. They so impressed him that he wrote, "My wife and I became so engrossed in them that it was past midnight before we could lay them aside." He requested more and we gladly sent them free.

From Wakefield, Kansas, came a letter telling of great blessing through the SWORD Literature. Wrote Rev. Byron M. Whitehouse,

"The Bob Jones University Preacher boys' course first taught me the value of THE SWORD. In outlining the sermons contained therein I found a steadily growing faith in the infallibility of the Scriptures coupled with a settled peace in believing...."

"I have continued to subscribe to THE SWORD and it has continued to add to my faith. Not only that, but SWORD literature has won souls for me. There are two outstanding instances which have caused me to rejoice as often as I recall them.

"One was a boy in his late teens who, led off by an older boy, tried to rob a grocer. He was foiled and arrested and jailed awaiting trial. That was in Kansas. I was in Wyoming but was receiving the paper from the town where the boy was arrested. The boy's statement to the reporters hinted of repentance. So I sent him a letter enclosing a copy of 'What ...' The boy was saved through that sermon tract and I visited him later in the reformatory and confirmed his conversion.

"The other case took place as far as its roots are concerned while I was in Wyoming. It was my joy to speak quite at length to a certain man and his wife about the things of Christ. Eventually, the wife to me, to her relation, and publicly, confessed Christ as her Saviour. How we longed to see her husband also safe in Jesus. We introduced them to THE SWORD and after awhile moved back to Kansas. Imagine our joy last year when we read that husband's name (Glenn Gill) among those who had confessed Christ as Saviour as a result of reading THE SWORD.

"It has been my practice to introduce THE SWORD wherever I go.... At present, I have a rural church and our people believe that we should get this type of literature into the homes of our community...."

A Mennonite missionary in Oklahoma wrote of her witness

to a married couple in Alderson. A paragraph from her letter to her prayer partners said, "Shortly after that she met us with joy that she knew all was well with her soul! A passing Bible salesman had been used by the Lord so that she had received assurance. She was deeply concerned in her heart for the salvation of her husband and children. Yesterday as we passed again Mr. F. met us at the car saying that he too had come to know the Lord! He had been searching the Word, reading articles, etc., in hopes of finding the Way. One day as he was waiting for his wife to put dinner on the table, he read the tract, 'What Must I Do To Be Saved?' by Dr. John R. Rice. The Way cleared and he is rejoicing in God's salvation. They are now both happy members of church. He gives out many tracts for he says, 'That was the way I came to know the Lord! (Let us follow Mr. F's example!)"

What Can You Do?

We have other glowing letters from grateful preachers which we would like to share with our readers, if only space permitted. But what we have printed surely has convinced you of the tremendous value in changing lives, ministries and, hence, churches and entire communities, of THE SWORD OF THE LORD!

Won't you help us get THE SWORD into the hands of thousands of additional preachers? How? First, by making sure that your own pastor and the ministers in your locality receive the paper each week. Would it be worth \$2.50 to you if your own preacher's ministry became revolutionized and resulted in real, Holy Spirit revival breaking out in your church and city? Such might well be the case if you are burdened enough to pay for his subscription.

Second, you could help by contributing to our free subscription fund for preachers and missionaries. Your contributions here would help us get THE SWORD to pastors in countries where the government forbids sending money to America, hence making it impossible for them to subscribe for themselves. They would help us get THE SWORD into the hands of ministers and ministerial students, whose names we have who are not familiar with THE SWORD OF THE LORD, and a special introductory subscription would make them friends for life, perhaps. They would help us get THE SWORD into the hands of ministers who write us requesting THE SWORD, but who do not have the resources to subscribe for themselves.

Third, if you are unable to pay for the subscriptions of others, you might send us the names and addresses of preachers whom you feel might be interested. Then we will send them a sample copy to examine.

Do what you can, as God leads, and we will be happy. Address us at Sword of the Lord, Wheaton, Illinois.

Seven Essentials for . . . S. School

(Continued from page 5)

prayer, planning, and promotion of the work.

The teachers' and officers' meeting is the place where difficulties are ironed out. This is the meeting where harmony and unanimity of action are obtained for the entire Sunday School. Emphasis can be placed upon vital matters which should be brought to the attention of the entire School. If properly promoted, the weekly teachers' and officers' meeting will be of inestimable value in the coordination of a progressive program.

VI. A Consistent Teaching Program on Sunday

Special drives may bring in large attendances, but a high average attendance will only be reached when consistent teaching is done Sunday after Sunday. Any Sunday School can get one or two high attendances during the year, but the best Sunday School is the one where a high average is maintained. *This means that after we get people to the Sunday School, we must give them something.* The majority of people come to the Bible School to hear the Word of God. They do not like to see time wasted in frivolous chatter and useless activities. Yes, there should be good fellowship, the recognition of visitors, and good music, but the teacher should have the major portion of the time, at least thirty minutes, and the teaching should be consistently sound and thorough. It is my thought that the teacher should use some variety in the presentation of the lesson. At times the outline for the lesson might be placed upon a blackboard, and another time mimeographed notes might be handed to the class, and at still another time class participation should be emphasized. All such work must be adapted to the various age groups.

VII. Definite Goals

The best rifle will not hit the

bull's eye unless careful aim is taken. The best Sunday School will fail to grow unless a goal is set and work is done to reach it. Let us not be afraid of going after numbers. Let us get the greatest number into the Sunday School possible, then give them the best teaching possible.

Therefore, I suggest that goals be set for classes and departments and the entire Sunday School. These can be set at the beginning of each new year by each class. The goals should be ambitious but not foolish. They should be set while we keep in mind the past achievements, the list of prospects, the size of the community, and the availability of space and equipment. A foolish goal might be harmful. A wise and sensible goal will inspire the entire Sunday School to reach more people for Christ.

We have found in our Sunday School that the use of the large blackboard mentioned under Point No. 5 has been helpful to keep before the people the goals for the various classes. *We are constantly aiming at a definite number of people.* If a class is failing to reach its goals, we try to find out why, make the adjustments necessary to assist the class or department in doing a better job.

It is my conviction that every Sunday School can experience continual growth. In some communities the growth may be large and rapid, while in others it may be slow and steady. Throughout our nation millions of people do not attend Sunday School or church. These people are our responsibility. Many of them will respond quickly if we go with a kind invitation. Many will be saved as a result of getting them into the Sunday School. All of our work, however arduous it might be, is worth while if eternal souls can be brought to the Saviour.

— THE END —

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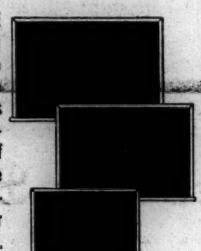
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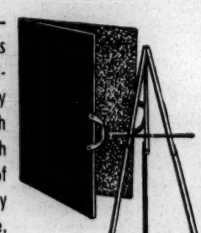
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Welcome, Premillennialists!

by Mason E. Bondurant, pastor
Trinity Baptist Church, Fort Smith, Arkansas

The Premillennial Fellowship of Southern Baptists will meet with the First Baptist Church of Fort Smith, Arkansas, November 1st and 2nd. The first session will meet Monday afternoon, November 1st and the meeting will close Tuesday night. A program of outstanding speakers has been arranged for the benefit of all who love the teaching of the "blessed hope." My very dear friend, Brother J. Harold Smith, has asked me to extend an invitation to all who will come. The church is able to care for a number of persons as to meals, if you make reservations. Meals will be served Tuesday noon and evening at 75 cents a meal. Reservations can be made by writing directly to the church.

Motels and hotels are good and numerous in Fort Smith. We list

here several and suggest you write direct to them. You may also make request to the church to make your reservations for you. Please specify what you need and the amount.

Motels:

Albert Pike Motel, Highway 22, Double, \$5, single, \$4, Twin beds, \$6 and \$7. Convenient restaurant.
Blackburn Court, 2900 Midland, Double, \$5, single, \$4, Twin beds, \$7.
Fort Smith Motel, 2312 Midland, Double, \$5.50, single, \$4, Two room doubles with connecting bath, \$9, Twin beds, \$6.

Hotels:

Ward Hotel, 523 - Garrison, All private baths, Single, \$3.50-\$6, Double, \$4.50-\$8, Twin beds, \$6-\$8.
Goldman Hotel, 1215 Garrison, Write for rates. Nearest church.
Broadway Hotel, 10 North Sixth, Single, \$3 W/O bath, \$2.50, Double, \$5 W/O bath, \$4.

Write First Baptist Church, Fort Smith, Arkansas.

The Character of Lot

(Continued from page 1)

ent upon him, and probably he thought he could make money faster by going into Sodom than he could by staying outside and giving his attention to his cattle.

Lot went into Sodom with his eyes open. He knew he was taking his children into bad company, and bringing his household into the midst of the most abominable heathen; but the main question with him seems to have been business, business; money, money! How many of you, fathers, are doing just the same thing?

The next we hear of Lot he is in trouble. They who go to live in Sodom must take the fate of Sodom. The Sodomites were at war with some of their neighbors; who came up with a scouting party, seized some of the people, and carried them away into captivity. Among those captives was Lot; and I suppose he would have spent the rest of his days as a slave if his old uncle Abraham hadn't heard about it, and taken a band of three hundred and eighteen of his servants, and pursued after the captors, and rescued the captives and spoil.

Now see the difference between these two men. When Abraham comes back from his expedition he meets Melchizedek, a priest of the most high God, and gives him tithes of all the spoil he has taken. Then he meets the king of Sodom, who is very glad to make his acquaintance, and to have his captives brought back again; so he says, "Now, Abraham, you take the goods for your share, and give me back the captives for my share."

"No," says Abraham, "I have made a vow to the Lord, the most high God, that I will not take any thing that is thine, lest thou should say, 'I have made Abraham rich.' You see, Abraham didn't want any Sodomite wealth, but Lot was keen to get all he could of it.

Now you would suppose Lot would say to himself, "I have had enough of Sodom; I will get out of the way of these miserable heathen." But perhaps he had lost money in some operation, and he wanted to go back into Sodom and make it up. I have no doubt that after a while Lot became a great man in Sodom—one of the business men in the place; probably he had a good many corner lots, and some fine business blocks, with his name upon them.

Perhaps they admired his talent in money-making so much that they made him mayor of Sodom, or judge—Judge Lot, that sounds very well—or maybe they sent him to Congress, if they had one. Probably Mrs. Lot had a very fine turn-out; the handsomest horses and carriage in all the city; and the Misses Lot were the most fashionable young ladies, and had the handsomest dresses of any young women in all Sodom.

But one evening, while Lot was sitting in the gate of Sodom, he saw two strangers coming, whom he knew were angels, because he had seen them twenty years before at the house of his Uncle Abraham. So he bowed himself down at their feet, and begged them to do him the honor of lodging with him. The angels didn't like to go inside the gate, and spend the night in Sodom, so they said, "Nay; but we will abide in the street all night." However, Lot urged them so hard that they entered into the city with him, and went to his house, where he made them a feast.

They hadn't been there a great while before a mob of Sodomites gathered around the house, and made a terrible uproar. Lot must have been very ashamed of his neighbors, and we learn that he went out and tried to make them behave themselves; but they laughed at him, and abused him, and if the angels hadn't struck them blind there is no telling what they might have done.

Poor Lot was dreadfully frightened when he heard the Sodomites trying to break his door down, and was very glad to have the angels there to protect him. Then these strangers inquired if he had any relatives in Sodom besides those that lived in his own house. "For," said they, "we are come down to destroy this city whose cry is waxed great before the face of the Lord." Then Lot was obliged to confess that he had given some of his daughters to be married to some of those wicked young Sodomites.

"You go and fetch them," said the angels, "for tomorrow morning the Lord will destroy the city."

Poor man! he finds that the way of the world is not the way of the largest profit after all. Those fine buildings of his will come down in ashes, and go up in smoke; all his investments will come to nothing; but the poor man is so much frightened for his life and the life of his family that he has not much time to think about his real estate.

I can see him groping his way along the streets of Sodom, dodging all the sons of Belial that he sees, until he comes to the house of the man who has married his oldest daughter. He pounds on the door until somebody puts his head out of the window and asks what he wants. It is one of his sons-in-law, and the poor man, trembling from head to foot, tries to tell him about the visit of the angels, and how the Lord is going to destroy the city tomorrow, and that he must take his wife and come over to his house immediately.

But his son-in-law laughs at him; "Ho, ho," says he, "you go home and go to bed. Don't be mak-

Spiritual Values

By John Edgar Hoover, Director Federal Bureau of Investigation, United States Dept. of Justice

Of what value is the Sunday school?

Who has planted a garden without coming to know that he cannot harvest a fair yield except as

S. S. Supplies

(Continued from page 4)

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ing a fool of yourself out here in the street, at midnight, waking people up with such a silly story as that! Sodom was never so prosperous in all its history as it is in these days. Don't you imagine that it's going to be destroyed."

Now the poor man is in greater trouble than ever. His son-in-law won't believe him, and he is obliged to leave his daughter to perish with those sinners. He begs and entreats that if he won't come himself, he will at least give him his daughter; but the man abuses him, and shuts the window, and refuses to hear any thing more from him. Then the old man goes to the house of another son-in-law, and wakes him up, and tells him the same terrible tale, and he makes fun of it in the same way; and the brokenhearted old man, finding that both his daughters are hopelessly lost, mourns the day he ever came to Sodom. There is nothing for him now but to go home and tell the angels that he cannot make those people believe that the city is to be destroyed.

O, you fathers and mothers who have given your children over to wicked, worldly-minded influences, and set them up in life according to the fashion of this world, with people who don't fear God or keep his commandments; what do you suppose that old man thought then about marrying his daughters to wicked men of the world just because they were rich?

As soon as ever it was light the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." But Lot couldn't bear to go and leave his property to be destroyed, and leave his other daughters to be burned up, and so we find that he lingered until "the men laid hold upon his hand, and upon the hand of his wife, and the hand of his two daughters; . . . and they brought him forth, and set him without the city."

Poor worldly-minded people! Their hearts were so set upon Sodom that even the angels could hardly get them out of it; still I suppose, partly for the sake of his old uncle, Abraham, the Lord wouldn't let Lot be destroyed in Sodom. But there was his wife, whose heart was wholly set upon this world; in spite of all the

the earth is nourished and cultivated and the sun shines and the rains fall?

If it is not to be dwarfed and stunted, the spiritual side of the human seedling needs care and cultivation and nourishment during the green years quite as much as the physical side requires food and sleep and exercise.

In his letter to the Philippians, the Apostle Paul says, "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The Sunday school is a place in which such things may be thought upon, and absorbed, and fused into one's being. Its teachings are a major means by which the spiritual life of the child may be nurtured, developed and brought to full growth.

It is impossible to evaluate fully the effect of the lessons which are taught in the Sunday school. But who, looking at his own past, will attempt to minimize the impression made on his developing personality by exposure to the great truths of the Bible at an age when everything is new and never-to-be-forgotten? Who can fail to remember the picture cards with the Bible verses and the simple stories plainly told and colorfully illustrated? What child has failed to learn something of the majestic law set forth in the Ten Commandments or the challenge in the Sermon on the Mount? What child has not experienced the peace of the Twenty-third Psalm and the glory of praise in the Lord's Prayer?

There is no yardstick for assessing the elements which go into making the individual conscience. The things of the spirit do not lend themselves to easy measurement. But no one should underestimate the role of the Sunday school in developing the spiritual values which make good citizens and which are so vitally essential to the preservation of a free civilization.

(From National Sunday School Association, 542 South Dearborn, Chicago, Ill.)

urging of the angels, she couldn't bear to go away and leave her fine house, and all her elegant furniture, and all her nice dresses to be burned up with fire and brimstone. When she ought to have been running with all her might to get out of the way of the coming storm she stopped and looked back, thinking, probably, what a great loss she was suffering; or perhaps she was thinking of her daughters who had been left behind. And the Lord, seeing that her heart was set upon Sodom, let her stay there; and while her husband and daughters escaped to Zoar, she became a pillar of salt. She and Sodom remained together in their destruction.

I have not time this evening to follow this man to the end of his miserable life. We know that it was wretched and disgraceful, and that his fortune, which seemed so favorable while he was with his uncle in the way of righteousness, all turned to ashes and misery when he got into Sodom.

I pray you, business men, be warned by the life of this worldly-minded man. If you are a member of the church and are getting rich and increasing in goods, don't forget the Word of the Lord, which says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Keep out of Sodom for your own sake as well as for the sake of your family.

And you, Christian parents, with a family of daughters, see to it that you don't marry them to wicked men. The wealth of Sodom, and the fashion of Sodom, and the society of Sodom, may seem to be very desirable, but the end of all these things is sorrow, and destruction, and wrath. O, ye worldly-minded men and women of the church, keep out of Sodom, lest you perish in its plagues!

— THE END —

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"What Shall I Do . . . With Jesus?"

(Continued from page 1)

him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified."

—Matt. 27:11-26

I. The Question Analyzed

Since every man, woman, and child living faces this question, let us carefully analyze it.

First, it is a personal question. "What shall I do?" I must do something about this, myself.

In a barber chair in Decatur, Texas, some years ago a man said to the barber: "Do you know what I am counting on to get me to Heaven?" When the barber answered no, he continued, "I am counting on the prayers of my mother. I know that she has been praying for me over thirty years."

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I believe her prayers will be answered, so I don't worry about it." I sat in the adjoining barber's chair. How I wish now that I had boldly told him that every man must settle this question for himself.

Dr. L. R. Scarborough, in one of his books, tells of being called to face a dying man to whom he had spoken many times about his soul. This dying man turned to his wife and said something like this: "Wife, you've done the church-going, you've done the praying. In a little bit I'm going out to meet God. You have done the rest of it; can you face God for me?" The weeping wife nodded to Dr. Scarborough to answer, and he said to the poor lost man, "No, old man, nobody can answer to God for you. You must yourself take Christ as your Saviour or be lost forever." Every person who has come to the age of accountability must for himself or for herself, accept or reject Jesus Christ. This is a personal question.

Second, the question requires action. Pilate said, "What shall I DO then with Jesus?" Pilate recognized that he had to act.

And so, dear lost man, you yourself must act on this question. You must do something with Jesus.

I do not mean that one can be saved by keeping the Ten Com-

mandments, by observing the golden rule, by paying honest debts, or by being good to his family. I do not mean that one can be saved by baptism, or confirmation, or by the Lord's Supper, or by church membership. No, no! But I do say that every poor sinner must have an act of the will, must accept or reject Jesus Christ. You must do something about this question. You WILL do something about this question.

Lost sinner, it is your move. God did not sin against you, but you have sinned against God. God does not owe you an apology, but you owe God an apology. Christ has already done His part, and now it is time for you to do your part if you would ever be saved. And the part you ought to do is a definite transaction, a definite action of your heart and mind and will, turning from sin to trust Christ, to accept Him as your Saviour, to love Him, to claim Him, and confess Him.

Third, this question is a question about Jesus Christ and about nothing else and nobody else under Heaven. I am not asking you what you will do about the church, about baptism, about preachers. I am not asking you what creed you will accept, what denomination you will follow, what church you will join. I am asking you the simple question, what you will do with Jesus. And I pray that you will ask yourself the same question, and that God will press it on your heart until you face it and settle it right. "What shall I do then with JESUS?"

You say there are hypocrites in the churches, and you have no confidence in them. Well, there was a hypocrite among the first twelve apostles, and it would not be surprising if there were hypocrites in the church today. I think there are, since churches are made up of human beings. But your salvation is not settled by the churches, it is settled by what you answer to this question, "What shall I do then with Jesus?" I am for the churches. Jesus Christ Himself gave orders to start the churches. If you do not like it, tell Him. Churches are not all they ought to be, but still the best people on the earth are in the churches. The Gospel of Jesus Christ comes thru the churches. It is church people who spread Bibles, send missionaries and preach the Gospel. But fortunately, you do not have to settle all that is wrong with the churches. You simply have to say yes or no to Jesus Christ!

Perhaps you are one of those who hate preachers, who say they are all after money. Well, no doubt a few are money-minded, as were Judas Iscariot and Gehazi, the servant of Elisha, and false prophets in the Bible. But fortunately, you do not have to accept or reject preachers. That is not your problem. You must do something with Jesus Christ or go to Hell forever!

Christianity is not a creed; it is not a way of life; it is not a doctrine; it is not an organization. Christianity is a Person and that Person is Jesus Christ. If you accept Him, trust Him, receive Him as your own Saviour in penitent faith, then you are saved, born again, God's own child and assured of forgiveness and Heaven. If you reject Him, you are then condemned already, without hope and without God in the world! You must do something with Jesus.

II. The Inescapable Question You Cannot Dodge

How fearful the dilemma must have seemed to Pilate! He held the governorship of the province of Judea under the Roman Empire. It was always a difficult task to control the turbulent, freedom-loving Jews. Then there were constant clashes between the high priests and the Sanhedrin on the one hand (long accustomed to ruling in all religious details) and with the civil government under Pilate on the other hand. If Pilate should release Jesus when the angry Jews had determined to have him killed, he would have the undying hate of these religious leaders who were bitterly jealous of their rights to decide religious questions and who were fanatically followed by the people. No doubt these Jewish leaders would

appeal to Rome, and they could make a strong case. John 19:12 says, "And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." How would Caesar at Rome take it if it were reported to him by these troublemakers that Pilate was secretly supporting a man who was born to be king of the Jews and planned to rule the world? These Jews accused Jesus, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He himself is Christ a King" (Luke 23:2). How would it look to the world Emperor at Rome if it were told to him that Pilate were sympathizing with Jesus, and that Jesus was trying to get people to quit paying taxes? And besides, in the eyes of Caesar at Rome, the enormous following of Jesus, multitudes that no man could count sometimes coming to hear Him preach, necessarily marked Jesus as a dangerous man. So if Pilate released Jesus, he would have to face the outraged opposition of the Jewish priests, the Sanhedrin of seventy elders, and the fanatical opposition of the mob. And then he might well lose his job over the whole business and perhaps his head! It would be dangerous to turn Jesus loose, unless he could get the consent of these rabid leaders.

On the other hand, Pilate was thoroughly convinced that Jesus was the Son of God, that He was wholly innocent of the charges the Jewish leaders brought against Him. In Luke 23:3, 4 we are told, "Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man." Again, Matthew 27:18 tells us that Pilate "knew that for envy they had delivered him." Pilate had been indignant when Jesus refused to answer him, and said, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" But we are told that Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin" (John 19:11). From that moment Pilate determined to release Him, and tried to do it. We must not forget that over the head of Jesus on the cross Pilate put the title, in Hebrew and Latin and Greek, "This is Jesus of Nazareth, the king of the Jews." And when Pharisees insisted that He was not king of the Jews but only claimed to be, Pilate said sternly, "What I have written I have written!" and refused to change it. Pilate was thoroughly convinced that Jesus was the Son of God, that He was innocent, not guilty. He plainly said, "I have found no cause of death in him" (Luke 23:22).

So Pilate must have been in an agony of indecision. He knew he ought to release Jesus; and to take sides against Jesus, not to trust Him, not to surrender to Him, might damn his soul forever. He felt on the other hand that if he should deliver Jesus from death it might cost him his job, his friends, his income, his honor as governor of Judea under the Roman Emperor.

While the burden of the decision was upon Pilate, there came word from his wife. Pilate had been aroused early to come to the judgment seat in the wee hours of the morning to act upon the demand of the Jewish Sanhedrin that Jesus be crucified. Pilate's wife had evidently tried to sleep again, and troubled and distraught, she sent Pilate word, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him" (Matthew 27:19). Oh, if Pilate had only listened to his wife! But he did not.

Pilate tried to avoid decision on the matter. He wanted the decision about Jesus taken out of his hands. He tried to dodge the responsibility, but he could not. For "What shall I do then with Jesus?" is the unavoidable question, the one you cannot dodge, cannot be neutral about. You can-

not fail to take sides. You must do something about Jesus!

First, Pilate tried to evade the responsibility by sending Jesus to Herod. Herod was the tetrarch of Galilee, a province to the north. Jesus had lived in Galilee, and Pilate seized that pretext to send Jesus before Herod, who, it happened, was visiting in Jerusalem that day. The story is told in Luke 23:6-12.

"When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."

Pilate was willing to make friends with his enemy, Herod, to get Christ off his hands, to avoid that fateful question, "What shall I do then with Jesus which is called Christ?" But Herod, after making fun of Christ and mocking him, sent him again to Pilate, and Pilate again had Christ on his hands. PILATE HAD TO DECIDE FOR HIMSELF. He could not dodge the issue, and neither can you. Every man and woman and child must say yes or no to Christ for himself.

A second time Pilate tried to avoid the decision about Christ. It was the custom at every pass-over season to release to the Jews one prisoner, whomever the people should desire. So Pilate had a crafty thought. He selected the most wicked man in jail, a murderer, Barabbas. Possibly his crimes had aroused great public indignation. Certainly he was a notorious criminal. Pilate evidently reasoned that, though the chief priests wanted Jesus killed, the mass of the people had rather have Jesus pardoned and released to them than to have Barabbas, the murderer, turned loose. Perhaps the people, who had seen Christ's miracles, who followed Him gladly and heard His preaching and ate the loaves and fishes which He multiplied—perhaps the people would by popular clamor overrule the proud Pharisees, and Jesus could be released without any blame to Pilate. So Pilate said, "Whether of the twain will ye that I release unto you?" To his shocked surprise, the people all cried back, "Barabbas! Barabbas!" for the chief priests had gone among the people and urged them to ask for Barabbas and destroy Jesus. It was then that he made his appeal to the people, saying, "What shall I do then with Jesus which is called Christ?" And the people demanded that Christ should be killed.

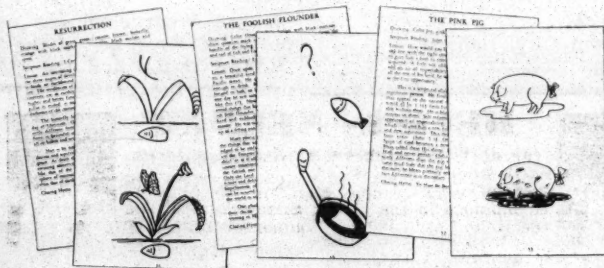
Pilate could not avoid the issue. He must decide it! So he called for a basin of water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it." Pilate washed his hands; but does any sensible person believe that he thereby avoided any responsibility for the death of Jesus? When he had Jesus bound to a marble pillar where He was scourged with a Roman cat-o'-nine-tails; when he allowed the people to spit in Jesus' face; when Christ was blindfolded and His beard plucked out, a crown of thorns pressed upon His brow, and then when, stumbling, He was forced to carry His cross until He fainted; and then, beaten, bruised, bleeding He was driven along the Via Dolorosa, the way of sorrows—does anybody believe that Pilate was blameless? Does anybody believe that Pilate did not really choose? Did Pilate escape this question? He did not, and neither can you!

Pilate saved his job, but only temporarily, and at the loss of his soul. He did do something with Jesus. He did the wrong thing. He

(Continued on page 9)

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"What Shall I Do . . . With Jesus?"

(Continued from page 8)

rejected Christ and lost his poor immortal soul.

Pilate could not escape that question, and neither can you. What will you do with Jesus?

There are several reasons why no man can dodge this issue. The inescapable Christ must be dealt with. You must be for Him or against Him, love Him or hate Him, accept Him or reject Him. You must crown Him or crucify Him.

First, because Christ is the Creator. Other men are only men. You may love them, hate them, ignore them—they are only men. You may scoff at this humble preacher who pleads with you on the printed page. You may never see my face. You owe me nothing. I did not make you, I do not keep you, I will not judge you, I cannot save you. I am a man. Christ is the Creator. He made you, formed you in the womb. "All things were made by him; and without him was not anything made that was made," we are told in John 1:3. Christ is different. You must face Him.

Second, Christ not only created you, but sustains you. Every breath you draw, He gives it. Every beat of the heart you have by the mercy of Christ who made all things, under the Father's direction, and upholds all things in His power. When you sleep, Christ is with you. The movement of every drop of blood, the action of every organ, the origin of every thought—Christ is back of all that. Something like this the psalmist had in mind when he said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee" (Psalm 139:7-12). He is the inescapable Christ! Every man must say yes or no to Him. Every moment you face Him!

Third, Christ is not only the Creator and the Sustainer but He is the only Saviour. It is Christ or Hell. Who can dodge that? There are no other saviours to turn to. No one else is the Door, no one else is the Way. No one else is the Life. No one else is the Light. No one else is the Shepherd of the sheep. No one else is "the Lamb of God, which taketh away the sin of the world." If all the glories, all the joys, all the beauties, all the pleasures, all the comforts are in one house, and there is only one door to the house, then you cannot ignore that door. And Christ is that Door to God, to Heaven, to eternal life, to all true blessings, all eternal joys. And Christ is the only escape from Hell. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

And fourth, Christ the Creator, Sustainer, the Saviour will be the Judge. Before Him every knee shall bow and every tongue confess at the last judgment of the unsaved dead. Before Him poor cringing sinners will be dragged out of Hell, will enter again into bodies brought out of the grave to stand before Christ Jesus, before Christ the inescapable! YOU CANNOT DODGE CHRIST! What will you do with Him?

III. Jesus or Barabbas

God Himself set the stage for the trial of Jesus. He evidently caused Pilate to set Jesus and Barabbas one over against the other. If they released Barabbas they would crucify Jesus. If they released Jesus they would crucify Barabbas. It was a choice between God and Satan, between righteousness and unrighteousness, between light and darkness. Thus, whatever choice you make about Jesus, you make another choice, too. If the Jews accepted Christ, they rejected Barabbas. If they

freed Barabbas, they condemned Jesus. So you, when you say no to Jesus say yes to Satan and sin and self. And if you honestly say yes to Christ, then you repent of your sin and turn your back on Hell and flee toward the heavenly city!

Every preacher who preaches Heaven ought to preach Hell, too. Every preacher who preaches faith ought to preach repentance. Every one who believes in a personal Christ who came to save sinners should believe in a personal Devil, set on damning souls. When you ask yourself the question, "What shall I do then with Jesus who is called Christ?" you should remember you answer the question also of what you will do with Satan. If you are for one, you are against the other. If you love one, you hate the other. If you cling to one, you despise the other. If you are saved, you are not lost. If you are lost, you are not saved. If you are not going to Heaven, then you are going to Hell. If you are not forgiven, then you are condemned. It is Christ or Barabbas!

Men sometimes pretend that it is purely in the realm of reason, without any moral guilt or decision, that they reject Christ. But that is not true. The prodigal son, "when he came to himself he said . . . I will arise and go to my father." Any human creature in the world in his right mind, honestly wanting to do right, would run to Jesus Christ the first moment he ever heard that Christ loved him and died for him, and was willing to forgive all his sins! Isaiah 1:18 says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." God knows that every man who ever sits down at the council table, honestly to weigh the gain and loss, the right and the wrong, will instantly turn to God. On the grounds of pure reason every man, every woman, every child who ever lived would have turned to Christ the first moment he ever heard the truth.

This proves then that there are no good reasons for rejecting Christ. The reasons are always bad, always wicked, always come out of a wicked heart. If you are not saved, it is because of sin. There is a moral guilt, a proven rottenness in character in every one who does not turn to Christ. It is not only that you are a sinner by nature, but you are a sinner by choice if you have not already run to Jesus for mercy and forgiveness.

In John 3: 18-21 is a striking passage. Jesus said, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Every person who reads this is condemned or not condemned. If you are not condemned it is because you have believed in Christ. If you are already condemned it is because you would not believe in Him, and the condemnation is because light had come into the world and you loved darkness rather than light because your deeds were evil. For "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Every rejection of Christ is intentional. There is a motive back of it in every case. And in every case the motive is horribly wicked. That motive which keeps people away from God is A LOVE FOR SIN!

There are three heavy factors which every sinner must weigh and does weigh when he faces Jesus Christ and decides what he shall do with Christ. First there is Satan, a personal Devil. Everybody pretends to hate him, but every unsaved man goes on to do Satan's bidding, keeps Satan's crowd, does his business. Every

man who says no to Christ says yes to the Devil. Every man who says, "Jesus, You cannot come into my heart. I will not let you rule my life," at the same time says to Satan, "Come, Satan, at least for a while I will stay with you and obey you. You may go home with me and harden my heart if you can. I hope to turn some day, before I get to Hell, but for the present I love your way better than God's way, and I want you as my master instead of Christ." For the Jews and for Pilate, when Jesus stood on trial before the governor, it was Jesus or Barabbas. And for every poor sinner in the world it is Christ or Satan. One will be lord of your life. Which one?

Second, every man, when he faces Christ, has to decide on the sin question. Saved people still sin, but every person who is genuinely saved has had a heart-turning away from sin, a repentance, a choice for Christ and against sin. But every person who rejects Christ does it on the basis that he is not yet willing to give up sin. He may be unwilling to give up the sin of drink, the sin of adultery, or the dance, or the movies, or even bad companionship. How many young people go to Hell because their friends are unsaved! Or it may be simply the wicked pride of the heart, rebellion against God. But always, always, ALWAYS there is a choice for sin when there is a choice against Christ.

And the third of the trinity of evils is self. Satan, sin, self! Every man has to face them, every man does face them when he faces Christ. "I want my way! I want to do as I please!" That is the cry of the human heart. We want no bosses, we want no instructions, we want no restraint. As a child I thought many times, "I will be glad when I get grown so I can do as I please." And people turn down Christ because they want to do as they please instead of as Christ pleases. As the child rebels against his father, as the criminal rebels against the government, as Satan rebelled against God in Heaven and became a fallen angel, so every poor wicked sinner who has not accepted Christ has rebelled, wanting his own way, living for self.

It is Jesus or Barabbas. And Barabbas here stands for Satan and sin and self. Oh, dear sinner friend, I beg you, do not deceive yourself. How wicked, how horrible is the sin that you choose when you reject Christ! For wicked, inexcusable, indefensible reasons, guilty reasons, Hell-inspired reasons, you have rejected Christ thus far. Only out of a rotten heart of wickedness does anybody turn down Christ. Those who turn to Christ turn in their hearts away from Satan and sin and self. Those who reject Christ choose to follow Satan, choose to live in sin, choose to have their own selfish way instead of God's way.

What a dilemma Pilate faced that day when he must release one man and kill the other. But every sinner in the world faces the same choice. Which will it be, dear sinner, Heaven or Hell? Christ or Satan? Righteousness or wickedness? Forgiveness, or eternal condemnation?

IV. Alternate Choices: What You Can Do With Jesus

Let us make this problem as plain, as simple as possible. You must do something with Jesus. Well, what can you do? There is a series of choices, all involved in one, when you decide what you will do with Jesus.

First, you must be for or against Him. Jesus said plainly, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30). And again in Luke 11:23 He said the same thing, "He that is not with me is against me; and he that gathereth not with me scattereth."

It is as simple as that; you must be for Jesus or against Him. If America were now in a desperate war, you must be for America or against America. So in the matter of Christ no one can possibly be neutral. If you are not for Jesus, you are against Him. If you do not gather together, then you scatter abroad. Sometimes lost men say, "Brother Rice, I am for the churches. I

wouldn't want to live in a community without a church. I am glad the Gospel is free." Yet if such men are unsaved, rejecting Christ, then all their lives are really given to tearing down that which they profess to admire. Their influence says every day, "There is nothing to Christ and Christianity to be desired. I will not serve Him; I do not advise others to serve Him." No matter what men say with their lips, actually all who are not for Jesus Christ are against Him; and all who do not gather for Him tear down and scatter that which those of us who love Him try to build. "What you are talks so loud I cannot hear what you say." Oh, sinner, how can you be against Him? Will you face this question in your own heart? This moment are you for Jesus Christ, for His will, for His way, for His people? Or are you against Him? Do you gather together for Christ or do you scatter the things He gathers? Decide today whether you will be for Him or against Him.

Second, everyone must either love Him or hate Him. Jesus said in Matthew 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." If you do not love Christ, you hate Him; if you do not hold to Him, you despise Him.

Someone says to me, "Why, Brother Rice, everybody loves the Lord, do they not?" No, no! Those who have not taken Christ as Saviour have their secret and shameful reason—they do not love Him! In their hearts they hate Him and that for which He stands!

Few men would admit that charge. But if Christ came to your community, if He lived and ministered there three years, pointing out your sins, demanding repentance, demanding whole-souled

surrender to His will as He did in Palestine, then in your city, too, men would hate Him, would pick up stones to stone Him, would spit upon Him and eventually try to kill Him! Hidden in unregenerate hearts is this horrible sin: lost men hate Jesus Christ. They may not have been conscious of it, they may not have thought to hate Him, but it is there. And if the matter is pressed hard upon their consciences, if they come to great enlightenment as did the Pharisees who scorned Jesus, then they too will come to open hate of a Christ they do not love and will not serve. You must either love Christ or hate Him. You must hold to Him or despise Him.

Now that the wicked sin of your
(Continued on page 10)

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"What Shall I Do . . . With Jesus?"

(Continued from page 9)

heart is called to your attention, will you go on in hatred against Christ? Or will you love Him and surrender to Him today?

Third, you accept Him or reject Him. God loves you and has offered you salvation in Christ. John 1:12 says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on His name." You cannot buy salvation. You accept it as a free gift of God. The only way to accept salvation is to accept Christ the Saviour as your own Saviour. If you open your heart to Him, His blessed Spirit will come into your heart, will change you, will forgive you, will save you. You cannot buy salvation, but you can accept it. And so you do not deserve Christ as a Saviour, but you may receive Him into your heart by faith.

In Romans 6:23 we are told, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." All who go to Hell are simply taking their own wages, the wages of sin. But all who go to Heaven accept Heaven and eternal life as a free gift of God. Those who go to Hell buy their own tickets, but all who go to Heaven ride on a pass! You must accept Christ as your Saviour, or you must reject Him.

The other evening as I preached on this subject I held out a quarter to a little girl, and asked her to take it as a gift, to help me illustrate the sermon. She looked first with glad surprise, and then with some shy embarrassment she held out her hand and took the twenty-five-cent piece. Salvation is that easy, if you wholeheartedly are willing to accept Christ as your own Saviour. God loves you. Christ died for you. Your sins are paid for. Salvation is free just as soon as you receive Jesus Christ. Open your heart today and take Him, accept Him!

A greatly loved chorus by Harry Clarke says,

"Into my heart, into my heart,
Come into my heart, Lord Jesus.
Come in today, come in to stay.
Come into my heart, Lord Jesus!"

Oh, may that be your prayer today! Receive Him, dear unsaved reader. Accept Him today as your own Saviour, your Lord, your Master, your hope of Heaven! "What shall I do then with Jesus?" You must accept Him or reject Him.

Fourth, you must crown Christ as Lord, or crucify Him. Halfway measures would not do for Pilate or for the Jews, and indifferent friendliness was not enough. Christ claimed wholehearted allegiance as His due. He claimed to be the Son of God, the promised Messiah, the King of the Jews. Jews would have been willing to receive Him as a prophet, as a preacher. They did not want Him as a King who demanded repentance, demanded the utmost allegiance of loving, penitent hearts. For Christ it had to be the cross or the crown. And so today, dear friends, you are to decide whether you will crown or crucify Jesus.

Christ is really "prince of the kings of the earth" (Rev. 1:5). He will return to earth wearing many crowns, "King of kings, and Lord of lords" (Rev. 19:16). Pilate knew that he was crucifying a king when he crucified Jesus.

Saul of Tarsus, when he was done with his rebellion, and was on his face before God on the road to Damascus, cried out, "Lord, what wilt thou have me to do?" He accepted the kingship of Jesus! Doubting Thomas, when he put his fingers in the nail-prints in the Saviour's hand, and thrust his hand into Jesus' side, cried out, "My Lord, and my God!" Christ will one day reign over all the earth as king on David's throne at Jerusalem. Even now He sits with the Father on His throne. Meantime He demands the surrender, the homage, the honor due Him.

On the other hand, those who reject Christ take part in His crucifixion. In Hebrews 6:4-6 we are told that some sinners, after great enlightenment and conviction, fall away from that conviction, and that they "crucify to themselves

the Son of God afresh, and put him to an open shame." Ah, that day when the howling mob surrounded Jesus crying out, "Crucify him! crucify him!" they spoke for all the sinners in the world! His blood is on our hands! Our sins nailed Him there! And all who are not willing to receive Christ as Saviour and Lord are deliberately rejecting Him and deliberately saying, "Let Him be crucified!"

Today, what will you do with Jesus? Will you crown Him as King and Lord in your heart, with devotion and love and surrender? Or will you refuse Him and hate Him and be guilty of His crucifixion?

Fifth, you can confess Him or deny Him. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32, 33). And again Jesus said, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9:26). So if you are for Jesus you should say so. If you love Him, you should publicly announce it.

Men who join the United States Army put on the uniform, they take the oath of allegiance, they are proud to wear the insignia of their organization. Lodge men wear the square and compass, the three links, or other marks of their brotherhood. When women marry they wear wedding rings. College students put up pennants in their rooms, wear letters on their sweaters announcing what society, what fraternity or sorority they belong to, even what college they attend. Shame, shame, on anybody who reads this and does not have the courage, the conviction, the manhood or womanhood, the actual honesty, to come out openly to confess Jesus as your own Saviour and Lord. Oh, today, take sides publicly! Let people know whether you are for Christ or the Devil, whether Heaven or Hell is your future home, whether you seek the friendship of the saints of God or of the people of darkness and sin. Take sides! Either confess Christ or deny Him.

The thing is before you now, the answer to your question. You have to be for Jesus or against Him. You have to love Jesus or hate Him. You have to accept or reject Him. Oh, then, dear friend, do it today! In your heart say yes to Christ. Surrender your will, depend upon His mercy, and accept His pardon. And then, to make it sure that you may have assurance in your own heart, that you may have influence over others, that you may prove your sincerity, I beg you, claim Christ today. Go tell your mother or your father today that you accept Christ as your Saviour. Tell it to pastor, to husband or wife. How glad I will be if you will write me and say, "Brother Rice, today I want to claim Christ as my own Saviour. I will be for Him instead of against Him. I will love Him instead of hate Him. I will accept Him instead of reject Him. Today I claim Him as my Saviour, I surrender to Him as my Lord."

Pilate was a coward. He dallied with his duty. Knowing Christ was the Son of God, knowing He was innocent, he allowed the Jews to persuade him, and sent Jesus to the cross. Well, maybe you are a coward, too. Maybe you will not follow in this matter the urgings and promptings of conscience. Maybe you will ignore the teaching of your mother. It may be you will play the part of an ingrate, the part of a timeserver, the part of a coward, afraid of the people, of a laugh or a sneer. But if you are honest, if you mean well, if you want to do right, I know that in your heart, today, you will decide for Christ, not only decide for Him, not only trust Him to forgive you and save you, but you will confess Him, will go on record for Him, will claim Him before men! Oh, what will you do with Jesus? I hope that now, before

Personal Work in Soul Winning

(Continued from page 2)

Saviour without insulting him. Your words may be very searching, while your manner is very gentle and winning; indeed, the more gentle and winning your manner is, the deeper your words will go, for they will not stir up the opposition of those with whom you are dealing. Some workers approach those with whom they wish to work in such a manner that the latter at once assume the defensive, and clothe themselves with an armor that it is impossible to penetrate.

IX. Avoid Unwarranted Familiarities With Those With Whom You Deal

I have seen many workers lay their hands upon the shoulders of those with whom they are dealing, or even put their arms around them. Now there are cases in which that is proper and wise. If a man is dealing with an old wrecked and ruined drunkard who thinks he has not a friend in the world, it may be well to place your hand upon his shoulder, or over his shoulder, but one needs to be exceedingly cautious about these matters. A man of fine sensitiveness is repelled when a stranger takes any familiarities with him. This is even more true of a lady of good breeding. I have even seen a male worker so indiscreet as to lay his hand upon a lady's shoulder. There is no place where good breeding counts for more than in personal work.

X. Be Dead in Earnest

Only the earnest man can make the unsaved man feel the truth of God's Word. It is well to let the passage we would use with others first sink deep into our own souls. I know of a very successful worker who has for a long time used the one passage, "Prepare to meet thy God," with every one whom she has dealt. But that passage has taken such complete possession of her own heart and mind that she uses it with tremendous effect. A few passages that have thoroughly mastered us are much better than many passages that we have mastered from some text book.

One of the great needs of the day is men and women who are thoroughly in earnest, who are completely possessed with the great fundamental truths of God's Word. The reader of this book is advised to ponder upon his knees such of the passages suggested in it as he decides to use, until he himself feels their power. We read of Paul that he "ceased not to warn every one night and day with tears" (Acts 20:31). Genuine earnestness will go further than any skill learned in a training class or

you go any further, you will confess Him. Why don't you get on your knees today and tell Him you will love Him and trust Him and then let somebody know your decision?

V. What You Do With Jesus Now Settles What He Will Do With You Later

Today I come as a friend, knocking at the heart's door of sinners. To some of you I am an unwelcome visitor. Someone who reads this gives it little thought. Perhaps you are like one man who said to me, "I don't want to be a Christian now and nobody can make me." That is correct. Nobody can make you be a Christian. You are an absolute dictator in the realm of your own heart. If you want Jesus you can have Him, but if you do not want Him then you will ignore every honest preacher who tries to keep you out of Hell. If you do not want Jesus, you will offend and drive away the blessed Holy Spirit who pleads with you today. If you do not want Jesus you may, like Pilate, ignore the pleadings of your wife, who is distressed about your soul. You may utterly disregard the prayers of a mother, the tears of a friend. You are the boss! No one in the world can settle this but you. And you can settle it exactly as you want to. You are inside the palace of your heart on the throne. Christ is at the door like a beggar, pleading,

(Continued on page 11)

from the study of such a book as this.

XI. Never Lose Your Temper When Trying to Lead a Soul to Christ

How many a case has been lost by the worker losing his temper. Some persons are purposely exasperating, but even such may be won by patient perseverance and gentleness; they certainly cannot be won if you lose your temper, nothing delights them more, or gives them more comfort in their sin. The more irritating they are in their words and actions, the more impressed they will be if you return their insults with kindness. Oftentimes the one who has been the most insufferable will break down in penitence. One of the most insulting men I ever met afterward became one of the most patient, persistent and effective of workers.

XII. Never Have a Heated Argument With One Whom You Would Lead to Christ

Heated arguments always come from the flesh and not from the Spirit (Gal. 5:20, 22, 23). They arise from pride, and unwillingness to let the other person get the best of you in argument. If you care more about winning him to Christ than you do about winning your case, you will often let the other man think that he has the best of the argument, absolutely refusing to argue. If the one with whom you are talking has mistaken notions that must be removed before he can be led to Christ, show him his error quietly and pleasantly. If the error is not on an essential point, refuse to discuss it at all, and hold the person to the main question.

XIII. Never Interrupt Any One Else Who Is Dealing With a Soul

Too much emphasis cannot be laid upon this point. You may not think the other is doing the work in the wisest way, but if you can do any better, bide your time, and you will have the opportunity. Many an unskilled worker has had some one at the very point of decision, when some meddler, who thought he was wiser, has broken in and upset the work. Do not even stand by one who is talking to another and listen to what he is saying. Incalculable mischief may be done in this way. The thought of the one who is being dealt with is distracted, his heart is closed up, and a case that might have been won is lost.

On the other hand, do not let others interrupt you. Of course, sometimes it is not possible to altogether prevent it, but stop the interruption just as soon as possible. Just a little word plainly but courteously spoken will usually prevent it, but at any cost insist upon being left alone.

XIV. Don't Be in a Hurry

One of the commonest and gravest faults in Christian work today is haste. We are too anxious for immediate results, and so we do superficial work. It is very noticeable how many of those with whom Christ dealt came out slowly; Nicodemus; Joseph, Peter, and even Paul (though the final step in his case seems very sudden) were cases in point. It was three days even after the personal appearance of Jesus to Paul on the way to Damascus, before the latter came out clearly into the light and openly confessed Christ (Acts 22:16). One man with whom slow but thorough work has been done, and who at last has been brought out clearly for Christ and who knows just where he stands and what to do, is better than a dozen with whom hasty work has been done, who think they have accepted Christ, when in reality they have not. It is often a wise policy to plant a truth in a man's heart and leave it to work. The seed on rocky ground springs up quickly, but withers as quickly.

XV. Get the Person With Whom You Are Dealing on His Knees Before God

This rule has exceptions. Sometimes it is not possible to get the person to kneel, and sometimes

it is not wise; but it is wonderful how many difficulties disappear in prayer, and how readily stubborn people yield when they are brought into the very presence of God Himself. I remember talking with a young woman in an inquiry room for about two hours, and making no apparent headway, but when at last we knelt in prayer, in less than five minutes she was rejoicing in our Saviour. Sometimes it is well to have a few words of prayer before you deal with an individual at all, but of course this is not at all wise in many cases; however, in almost every case it is wise if the person is willing to pray, to have a few words of prayer before you close. If the way of life has been made perfectly clear to the inquirer, have him also lead in prayer. There are those who object to getting an unsaved person to pray, but there is clear Bible warrant for it. Cornelius was not a saved man. This is perfectly clear from Acts 11:14; nevertheless he was sincerely seeking the light, and God sent him word that his prayers had come up for a memorial before Him. Now, any one who is honestly seeking light even though he has not as yet that knowledge of Jesus that brings salvation, is in practically the same position as Cornelius, and one of the best things to do is to get that one to pray. It is certainly right for a sinner seeking pardon through the atoning blood to pray (Luke 18:13, 14). Some may say, "One who has no faith has no right to pray." But such a one has faith, their prayer is the first evidence of that faith (Rom. 10:13, 14).

XVI. Whenever You Seem to Fail in Any Given Case, Go Home and Pray Over It and Study It to See Why You Failed. Never Give Up a Case Because of One Failure

If you have been at a loss to know what Scripture to use, study this book to see the different classes we meet and how to deal with them, and find out where this person belongs and how to deal with him, and then go back if you can, and try again. In any case you will be better prepared for the next case of the same kind. The greatest success in this work comes through many apparent defeats. It will be well to frequently study these hints and suggestions, and see if your failure has come through neglect of them. But be sure to take to God in prayer the case in which you yourself have failed.

XVII. Before Parting With the One Who Has Accepted Christ, Be Sure to Give Him Definite Instructions as to How to Succeed in the Christian Life

These instructions will be found at the close of Chapter V. It is well to give these instructions in some permanent form. For this purpose two tracts have been written by the author of this book, one called "The Christian Life Card," and the other "How to Make a Success of the Christian Life." Either of these can be secured from the Bible Institute Colportage Association, Chicago.

XVIII. When You Have Led Any One to Christ, Follow Him Up and Help Him in the Development of His Christian Life

There is nothing sadder in Christian work today than the number who are led to Christ, and then neglected. Such are almost certain to get on very poorly. No greater mistake could be possible. The work of following up those who are converted is as important as the work of leading them to Christ, and as a rule no one can do it so well as the person who has been used in their conversion.

All the methods of dealing in personal work, given in the foregoing chapters, will suggest texts and lines of thought for helpful sermons.

(From PERSONAL WORK, 176 pages, \$2.00. Published by Fleming Revell, used by permission. Order from Sword of the Lord, Wheaton, Ill.)

Please Mention
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"What Shall I Do . . . With Jesus?"

(Continued from page 10)

pleading to come in, to be your Saviour, to have His rightful place in your life. I say, you are the boss now; you have the last word now. Your decision is final. Nobody can make you be a Christian unless you want to be.

But I remind you that the scene will change one day. Now the question is, what will you do with the pleading Jesus. But one

day it will be, what will Jesus do with you!

In Revelation, chapter 20 we are told of a vision John saw. He said, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God." And there, we learn, at the great white throne judgment of the unsaved dead, poor wicked sinners will be dragged out of Hell, their bodies will come out of the graves, and then they will bow the knee, then they will confess before God. Then they will be judged, every one according to his works, out of the things written in the record books of God. Then the question will not be "What shall I do then with Jesus?" The question will be with Jesus, "What shall I do with this poor old wicked sinner who has hardened his heart, rejected Me, turned down every offer of mercy, and has gone to Hell?" And every such poor sinner will then be judged publicly for his works and sent both soul and body into the lake of fire.

Yes, it is true that you are the boss now. You can make the decision now. You have the last say now. But there will be a time when Christ will have the last say. What you do with Him now determines what He will do with you then.

A well-to-do banker had a boy, a wild and reckless lad. The banker had sense enough to make money but not sense enough to whip his boy and make him mind. At last the rebellious lad ran away and joined the Navy. On ship-board he got into one scrape after another, landed "in the brig" again and again. Finally he was called before the captain of the ship. He told me later that the captain sat quietly and talked in a soft, smooth voice, and said, "Son, I hear you are having some trouble. You don't seem to want to obey the rules." The lad was silent. He had threatened that they could not make him do things. They could not boss him. The captain continued, "Son, you are in the Navy now. It is true we cannot make you do anything. We can't make you into a good sailor if you don't want to be. We can't make you keep the rules, if you have no sense of loyalty. No, we can't make you do anything." And then, as the lad himself later told me, the captain's eyes grew steady and he said slowly, "No, we can't make you do anything, but we can surely make you wish you had!" You are right, sinner; nobody can make you come to Christ if you do not want to. Even Christ Himself will not force an entrance into your rebellious, wicked heart. But oh, I warn you now, the time will come when you will surely wish you had—had accepted Him, had loved Him, had claimed Him openly as Saviour and Lord. You will wish you had!

For salvation, eternal salvation, depends altogether on the way you answer this one simple question, "What shall I do then with Jesus?" If you trust Him as your Saviour, if you give Him your heart and depend upon Him and love Him, then everlasting life is yours. In I John 5:11,12 are these plain words, "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." If you take Jesus, you will have life, salvation, and a home in Heaven! If you turn down Jesus, you may join churches, be confirmed, be baptized, try to keep the golden rule and the Ten Commandments, give your money to the poor, but you are still a poor, lost, Hell-

deserving, Christ-rejecting sinner, until you take Christ Himself.

Christianity is not a creed. It is not a church. It is not a life. Christianity is not rites and ceremonies. Christianity is not living by rules. Christianity is a Person. And the Person is Jesus Christ. If you have Christ you have salvation. If you reject Christ then you have only a home in Hell and eternal damnation to look forward to.

In Dubuque, Iowa, in the First Presbyterian Church two years ago I preached in a revival campaign. One night I made clear that those who believe in Christ are saved, and I gave the invitation. A fine young fellow seventeen years old came happily to claim Christ as his Saviour. He put his trust in Him and had assurance of forgiveness of sin. A few nights later I preached on "Ye Must Be Born Again." The young man had never been in a revival campaign before and the preaching was utterly new to him. So here he came again at the invitation. He said, "Brother Rice, the other night I trusted Christ to save me, and now I want to be born again." He was sincere and earnest. If there was something besides trusting Christ and being saved he wanted it. But I told him, "Son, when you trusted Jesus to save you, and He came into your heart, you got everything God had in the way of salvation. You got born again. You got a home in Heaven. You got everlasting life. You got your sins all forgiven. When you took Jesus as your Saviour you got the new birth, too.

Dear friend, what you do with Jesus Christ is the only thing under Heaven that will settle salvation for you.

To every lost person who reads this message, I say, I have earnestly preached for your soul. This is not a theological treatise. This is not a philosophical discussion. I am not bandying facts and figures for entertainment. I am trying to keep you out of Hell. And oh, then, since I am honest and frank with you, will you be honest with yourself? Will you ask yourself the question that Pilate asked that day over 1,900 years ago? Will you in your own heart face it honestly, ask the question and answer it? Pilate said, "What shall I do then with Jesus which is called Christ?" Ask yourself the same question. And then, oh, I beg you, this very moment answer it. Say yes to Jesus! Tell Him if He wants you He may have you today. Tell Him you love Him so little, but if He will put love in your heart for Him you will be glad. Tell Him that if He has salvation and if it is free, and if it is for poor sinners, as He has promised that it is, that you want it, want it today. Choose today for Jesus instead of against Him! Love Him instead of hating Him. Accept Him now as your Saviour, instead of rejecting Him. Oh, crown Him as Lord of your life! Give Him first place. Say like the broken Saul of Tarsus kneeling on the Damascus road, "Lord, what wilt thou have me to do?" Then confess Him. Claim Him! Make a break today with the old life and with Satan and let it be known that you have taken Christ as your own Saviour and Lord.

What will you do with Jesus? Write it down today! If you will honestly trust Christ to save you, if you will, by God's grace, be for Him instead of against Him, if you will depend upon Him to forgive your sins and save you and give you everlasting life, and if you are willing to confess Him today, will you copy and sign this decision and send it to me, or write me in your own words and tell me so today?

Here Is What I Will Do With Jesus

Evangelist John R. Rice
Wheaton, Illinois

Dear Brother Rice:

I have just read the sermon, "What Shall I Do Then With Jesus?" I know I am a poor, lost sinner, and I know I must do something with Jesus. So here and now I decide for Christ instead of against Him. I will trust Him to forgive me and save me. I will accept Him as my own Saviour. I will try to give Him the place of king in my life. And I here and now claim Him as my own

Abba, Father

(Continued from page 1)

revealed to us. They knew God but not in the familiar way in which we do because of the revelation given to us of Him through the incarnation of the Lord Jesus. This is the way our Saviour addressed God, "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt" (Mark 14:35-36).

The word "father" is one of the richest words in our language. It expresses the gravest responsibility of any relationship of the human family as well as one of surpassing privilege. God Himself is revealed as Father and when He wants to give the highest conceivable revelation of Himself He declares Himself to be the God and Father of our Lord Jesus Christ.

It has never dawned on many fathers that they are responsible for their children's moral and religious welfare. There is an old story of a man who boasted he could live without God, that he was sufficient in himself and that he would live as he pleased, just so he kept within the limits of the law. He chewed as he pleased, he smoked, he swore, he gambled, he drank, and when he visited the city there were stories of his wild orgies. One day he started through the snow from the house to the barn, and hearing a noise he turned and saw his son taking great strides, and trying to put his feet on his father's tracks. "Go back, sonny, you can't follow me today," he said. "Oh yes, I can Daddy," he answered cheerily, "and when I am grown up I can go everywhere you go and do everything you do." The father suddenly felt a lump rising in his throat. That night he said to his wife: "I've been an old fool. I thought I could live without God, but I know now I cannot. If you will ask God to help me, I will promise that never shall my boy be ashamed to follow his father anywhere." There by the fireside they knelt and prayed, and he arose a new man in Christ and a different father.

The fact that we speak of God as Abba, Father suggests

The Revelation of a Relationship

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father." We have not received the adoption as yet because we have not experienced the resurrection of the body, but we have received the "Spirit of adoption" and this gives to us the right to speak of God as our Father. In the twenty-third verse Paul speaks of the adoption as being future, "... waiting for the adoption, to wit, the redemption of our body." The fact that we possess the Holy Spirit is the guarantee of the latter, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

There was a time when we were not the true sons of God. As to parentage we were the children of the Devil, "Ye are of your father the devil, and the lust of your father ye will do..." (John 8:44). As to character we were children of disobedience, "Let no man deceive you with vain words: for

personal Saviour! By His grace I will seek to live for Him. I will confess Him openly as my Saviour. Please write me a letter of helpful suggestions.

Date _____
Signed _____
Address _____

(This sermon is one of eleven heart-moving, soul-winning sermons by Dr. Rice in the cloth-bound book, *When Skeletons Come Out Of Their Closets*, 191 pages price \$2.00, at your book dealers, or add 15 cents postage to order from the Sword of the Lord, Wheaton, Ill.)

because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6); and as to destiny, we were the children of wrath, "... and were by nature the children of wrath, even as others" (Eph. 2:3).

There is something vastly different between creaturehood and sonship. In blindness and pride man has assumed a false relationship and calls himself a child of God having been born into the world as such. This is an age of fads and fancies fashioned by Satan and fostered by unbelievers. There is no such thing in the Word of God as the universal fatherhood of God. The idea of His universal fatherhood implies the universal brotherhood of man and this is unscriptural because the fatherhood of God is faith-limited, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). And further, it is untenable because all the distinctions which the Word makes among men vanish. The Bible declares some are in darkness while others are dwelling in light, and some are sinners and others are declared to be saints.

Furthermore this theory so common in the world is unthinkable because it is out of accord with what we know God demands. It does away with the necessity of the shed blood of the Lord Jesus, regeneration by the power of the Holy Spirit, and the recognition of the awful fact of sin and of God's judgment upon it. It is a teaching which, carried to its logical end, defames the Person and work of the Lord Jesus. The theory is positively blasphemous, yet many of God's undiscerning people go on blindly claiming to believe this unscriptural teaching and consciously or unconsciously subscribing to it.

It is utterly impossible to have a spiritual relationship to God as Father apart from the power and operation of the Holy Spirit. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [even] of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Regeneration and adoption are effected only and solely by the Spirit of God. "... Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

When our Saviour declared God to be the Father of those who trusted Him, it was

The Revelation of a Personality

There is no position which men take that is more ridiculous than to assert that God is impersonal. To speak of Him as being principle, force, matter, law, truth, and then to talk about praying to Him is the height of folly. The two simply do not fit into each other. When Jesus responded to the request of His disciples to teach them how to pray, He said, "After this manner therefore pray ye: Our Father which art in heaven..." He was not mocking their yearning hearts by directing them to something which could not possibly hear them nor answer them. What kind of a philosophy is it which faces a world where every blade of grass, every flower, every tree, and every operation of nature is the expression of thought and then deny the personality of the Thinker behind it? Or what shall we say of that scheme of philosophy which scans the stars and finds them a system of highest mathematics and at the same time denies the self-evident Mathematician behind it?

When I was a lad in college the writings of William James were very popular and all of us were expected to saturate ourselves with his ideas. In his book on "Pragmatism" there was a statement which attracted many of us and which became the source of much discussion. He wrote, "I myself believe that the evidence for God lies primarily in inner personal experience." To me this is not the primary reason for believing in the personality of God, nevertheless it is the assertion of a truth. Scientists and philosophers in all ages have done a great injustice to Christianity in giving little cognizance to the value of

(Continued on page 12)

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Abba, Father

(Continued from page 11)

personal experience. A changed life, the rebirth of a man as a new creation, is evidence which no one can gainsay. A real Christian life is an unanswerable apologetic.

"Canst thou by searching find out God?" was the question asked not only by one of Job's counselors, but by inquirers throughout the centuries since. Men of every nation seek God if haply He may be found. How easily their longing would be satisfied if they would only come to Jesus Christ. He is the supreme revelation of the personality of God. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14: 6-9). It is our privilege to know God as a glorious reality and a blessed personality, and to realize He is definitely interested in the affairs of His people. Every one may have a vital and practical experience of and with Him.

When we contemplate God as Father it is to discover

The Revelation of a Character

The word "father" is one which throbs with everything that is great and good. It is a character word and in the light of it one thinks of noble qualities such as holiness, strength, honesty, love, and integrity. While many fathers have abused the high office and are not worthy to be called fathers, yet God our Father has never failed nor has He changed.

The psalmist wrote, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13-14). Here is one of the strongest passages in the Old Testament on the fatherhood of God and it is indeed a window into the very heart of our heavenly Father. It is a heart of pity, thus manifesting to us His true character as Father. When the psalmist declared "he knoweth our frame" it indicates that our heavenly Father knows just how we are put together. He understands our weaknesses and our strength. He knows and understands our needs and our utter dependence upon Him seeing we are but dust. He does not lay upon us any burden which we cannot bear.

The character of God as Father reveals just what the character of every father should be. When one stops to think of the awful breakdown of true fatherhood today, he cannot but have pity in his heart for the oncoming generation who will be compelled to call some men "father." Fathers are not made in dance halls, tobacco shops, and in the dives of the world. They are made at the altar of repentance when God is allowed to step in and take over and reproduce in them, by the power of His Holy Spirit, the true character of fatherhood.

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There is something else involved in this precious title of father, it is

The Revelation of Blessing

No one can come to know God as heavenly Father without finding the fullness of blessing. The Word makes this fact luminously clear. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:4-7).

There is no freedom comparable to the freedom into which a person comes when he is brought into God's family and is able to cry "Abba, Father." Sonship is expressive of freedom, intimacy, wealth, inheritance, and a name. "And if children, then heirs; heirs of God, and joint-heirs with Christ . . ." (Rom. 8:17).

It is said of a Welsh evangelist of the eighteenth Century when the flame of the love of God fell on him, that he cried again and again, "Abba, Father! Abba, Father!" Said he, "I could not help calling God my Father, and I knew that I was His child, and that He loved me and heard me." It is the privilege of every one who names His glorious Name to enjoy this blessing of knowing he is the child of the heavenly Father and has the right to claim all that He is and has.

I can see in this highest of divine titles,

The Revelation of Faith's Resting Place

The word "Father" as applied to God is in itself an invitation to trust and confidence. The Lord Jesus knew the meaning of this and in the agony of Gethsemane, we hear Him praying, "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt" (Mark 14: 36). In the crisis, we see His implicit trust and utter subjection to Him whom He knew as Father.

There have been times when we felt as though we could get along without the aid of our heavenly Father; we possessed a spirit of independence in relation to Him. We were enjoying prosperity, good health and the pleasures and luxuries this world affords. Then there came an hour when adversity struck us like a tidal wave and all seemed lost. In such a moment we realized there was nothing beyond but God, and as we looked to Him and trusted Him we found our faith was not in vain. Deliverance came to us and He lifted us up and established our goings.

In the *Sunday School Times* I read an interesting story which stated that at two o'clock on a July day in 1663, Archibald Johnston of Wariston, the lawyer of the Scottish Covenant, died for his faith at the Mercat Cross of Edinburgh. His great concern was that he might not faint in the hour of adversity; and as the end approached his tranquility became more and more unassailable. Through all the forenoon his young daughter Margaret heard him ejaculating, "Abba, Abba, Father!" This Abba of Wariston was long remembered; it grew into a tradition associated with his name. Sixty years afterward a minister of the kirk wrote of it that it was "uttered in such a manner that it was most pleasant, ravishing and refreshing to all who heard it." He was a martyr who knew the precious meaning of the Father-quality of God. He trusted Him with unswerving faith.

There is also in this beautiful name, "Father"

The Revelation of Sufficiency

Too many people think of God the Father as being stern and see only the judgment aspect of His nature. While God is a God of judgment who manifests His wrath toward all sin, yet in relation to His redeemed children He is a loving and tender Father. If He

has to chasten His child it is for his good. The heavenly Father does not permit His child to lack for anything that would be for his welfare.

The first thing the disciples had to learn as Jesus taught them to pray was the fact of God's Fatherhood. Knowing Him as such they could ask for their daily bread and for the supply of every need. He also said to them, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Paul picks up the glad refrain and writes, "But my God

shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

A man had a cottage by a rippling brook. In summer his view of the stream was obscured because of the dense foliage. But in the winter the limbs of the trees were stripped bare and the beautiful stream was visible. So it is that sometimes there is so much foliage in our lives, so many self-sufficiencies, that our view of the beauty of the Father's sufficiency is lost. The temporal things have to be torn away to allow us to see His fullness.


In the light of all that we have seen as suggested by the title "Father" we can now appreciate what Jesus meant when He said to His disciples, "Hallowed be thy name." The little word "Father" surpasses all others.

— THE END —

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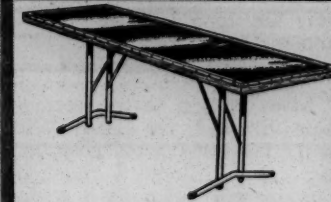
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Noteworthy NEWS Notes

YFC Training School

The first official Youth for Christ International training school for YFC rally directors and rally-director prospects is planned for Kansas City, Missouri, September 7-12, according to announcement by Youth for Christ Executive Director Ted W. Engstrom. A second school is planned for February of next year.

The first school is being limited to twenty-five applicants, Engstrom states.

Al Metsker, Kansas City Youth for Christ director and regional director of the Central Region of YFC is host and dean of the school. Daily sessions are planned in the Kansas City rally building at 4500 Walnut Street.

The faculty included Dr. Robert A. Cook, president of Youth for Christ International; Rev. Carl J. Bihl, staff evangelist and newly appointed organizing director of YFC; Dr. Frank C. Phillips, Portland, Oregon, rally director; Ted W. Engstrom; and local Kansas City YFC staff personnel.

Young men interested in this program may secure full information by writing Youth for Christ International, Wheaton, Illinois.

"I do not know what to do about a certain proposition," a young man said recently. "Do you have to settle the proposition just now?" I inquired. "No, I can wait," he answered. "When you do not know what to do, do not do anything." That is what a very wise man told me when I was very young. Sometimes decisions have to be made quickly. When we have to make them quickly, make them on the side of safety. "I do not know whether I should do a certain thing," somebody says. Well, then, do not do it. Always give God and the right the benefit of the doubt. If a thing is doubtful, it is wrong. "I am looking at this collar to see if it is clean. I am not sure," a man said to his wife one morning. "If it is doubtful, it is dirty," his wife replied.—Dr. Bob Jones, Sr.

Scholarships Offered

Nine Christian colleges and Bible schools have offered scholarships ranging from single-semester tuition to four tuition-free years to winners of the teen-age preacher contest sponsored by Youth For Christ, International. The scholarships total \$2,500.00.

Missionary Songbook

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